

**THE STUDENT'S  
MANUAL  
COMPLETE; AN  
ETYMOLOGICAL  
VOCABULARY OF...**

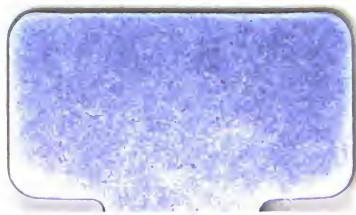
---

Richard Harrison Black





600085083U













**THE**  
**STUDENT'S MANUAL**  
**COMPLETE**

LONDON : PRINTED BY  
SPOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET

THE  
STUDENT'S MANUAL  
COMPLETE  
BEING  
AN ETYMOLOGICAL AND EXPLANATORY  
VOCABULARY  
OF  
WORDS DERIVED FROM THE GREEK AND  
LATIN LANGUAGES

BY  
R. HARRISON BLACK, LL.D.

NEW EDITION

LONDON  
LONGMANS, GREEN, AND CO.

1874

302. g. 191.





## PREFACE.

---

ALTHOUGH English is strictly a Teutonic language, of the Low German stock, its vocabulary is largely made up of words derived directly or indirectly from Greek and Latin. From the former it has obtained almost all its scientific terms; from the latter it has received, chiefly through the Norman French, a still larger number of words which have passed into our ordinary speech, although for most, if not for all of them, we have genuine English equivalents. Thus we may in Latin phrase adhere to an opinion or notion, in English we may stick to a thought: in Latin we may circumambulate a city, in English we may walk round a town. But between these two classes of words there is always a difference more or less marked in the shades of meaning conveyed by them; and it is impossible to appreciate the difference without some know-

ledge of the sources from which these words have been derived,—in other words, without some knowledge of Greek and Latin.

For very many this knowledge must be gained at second-hand : and for such the present work has been compiled. In the first part are arranged the scientific and other words which have been introduced into English from the Greek : in the second, those which have been obtained from the Latin. It is not at all supposed that this work will answer every question relating to either of these two classes of words ; nor is it meant that all words inserted in it are of classical authority. Many modern terms are coined, more or less arbitrarily, from Greek or Latin ; but even in these instances it is better to know the several elements which have been pieced together.

In the use of this work let the Pupil be directed to seek in Part I., Section II., for the words

Tele-scope and Geo-graphy,  
Philo-sopher and Mis-anthropy,  
Ortho-dox and Calli-graphy,  
Chrono-meter and Mytho-logy ;

and then be required to give, without seeking

further into the Vocabulary, the etymology of Tele-graph—Phil-anthropy—Ortho-graphy—and Chrono-logy.

The Greek alphabet has no letter *h*, and certain vowels, instead of being preceded by that letter, are marked by an aspirate or rough breathing; but, in the present case, for the sake of perspicuity, the letter *h* is substituted for the aspirate. In Greek, the letter *g* is pronounced like an *n*, when it precedes *g*, *k*, or *c*, as Aggelos, an Angel, is pronounced as if written Angelos, and for this reason *n* is placed over the *g*, when it is to be so pronounced.

It is also to be observed, that the English letter *y* is here used for the Greek letter *v* (upsilon).

In the words derived from the Latin the pupil's task is simpler, as the Latin language rarely, like the Greek, combines nouns substantive or nouns adjective, the composition being made chiefly by adverbial and prepositional prefixes. As these prefixes furnish the heads of classification in the second part, the student can soon make himself acquainted with the whole.



# CONTENTS.

---

## PART I.

### SECTION I.

	PAGE
<u>LIST OF GREEK WORDS WITH ENGLISH DERIVATIVES BELONGING TO EACH . . . . .</u>	<u>1</u>

### SECTION II.

<u>LIST OF ENGLISH WORDS DERIVED FROM THE GREEK, ALPHABETICALLY ARRANGED . . . .</u>	<u>35</u>
--	-----------

---

## PART II.

### SECTION I.

<u>LIST OF LATIN WORDS WITH ENGLISH DERIVATIVES BELONGING TO EACH . . . . .</u>	<u>1</u>
---	----------

### SECTION II.

<u>LIST OF ENGLISH WORDS DERIVED FROM THE LATIN, ALPHABETICALLY ARRANGED . . . .</u>	<u>43</u>
--	-----------



## PART I.

---

### SECTION I.

#### LIST OF GREEK WORDS WITH ENGLISH DERIVATIVES BELONGING TO EACH.

---

\* \* The words placed at the head of each class are intended to show the termination of the words which are arranged under them: for example—MON-ODY is compounded of *monos*, single, and *ode*, a song. PALIN-ODE, of *palin*, again, and *ode*: and so on with the rest. The repetition was omitted from a double motive; to confine the work within a small compass, and to accustom those who read it to analyse compound words.

---

AËIDO, Αειδω, *I sing*.—ŌDĒ, Ὀδη, *a song, or poem, intended to be recited or sung*.

COM-EDY, κωμη, *kōmē*, a village. A dramatic representation of the foibles of mankind, intended to make vice and folly ridiculous. Comedies were originally represented for the amusement of young people in *villages*, hence the origin of the term.

Ep-ode, επι, *ēpi*, upon, or at the end of. The conclusion of a poem. As in the ode [See ODE] what

I

B

12

was called *ep-ode* concluded the song, so the name was afterwards applied to a short verse, which, being placed after a long one, concludes the period, and finishes the sense which is suspended in the former verse. — Epi-s-ode; A digression in a poem, separable from the main design, yet rising naturally out of it.

Mon-ody, *μονος*, *mōn's*, single. A poem in which one person only is introduced as speaking.

Mel-ody, *s.* from *μελωδια*, *mēlōdia*, sweet sound, from *μελος*, *mēlōs*, a verse. *Mēlōs* is perhaps from *μελι*, *mēli*, "honey," on account of its sweetness. In music, it is the agreeable effect of different musical sounds, ranged or disposed in a proper succession. Melody is the effect only of one single part, voice, or instrument, by which it is distinguished from HARMONY, though in common speech the two are frequently confounded. HARMONY is properly the agreeable result of the union of two or more concurring musical sounds heard in consonance, that is at one and the same time, so that HARMONY is the effect of two parts at least: as therefore a continued succession of musical sounds produces MELODY, so does a continued combination of these produce HARMONY.

Ode. "From the Greek word *ōdē*, are derived the terminations *ad* and *ade*, in the following words: *Iliad*, *Henriade*, *Lusiad*, and *Dunciad*. *ILIAD*, the song concerning *Ilium*, the capital of Troy. *HENRIADE* and *LUSIAD* are names given to two poems which celebrate the persons whose name they bear. *DUNCIAD* is the name of a poem relating to the *dunces* who had invidiously criticised Pope's *Iliad*." *Sutcliffe*. — A modern poet has published two poems, entitled "The Baviad" and "The Mæviad," in imitation of Virgil, who criticised two wretched poets under the names of Bavius and Mævius. Odes are commonly divided into *stanzas* or *strophes*. [*Stanza* is an Italian word derived



from the Latin word *stare*, to rest; because every stanza ought to form a complete sense.] See also *STROPHE*.

Palin-ode, *παλιν*, *palin*, again. Change in a contrary direction. A declaration of a change of opinion, a recantation.

Par-ody, *παρά*, *para*, like. A kind of writing, in which the words of an author, or his thoughts, are taken, and by a slight change adapted to some new purpose.

Pros-ody \*, from *πρός*, *prōs*, together with, and *ode*, that is, a song sung in concert with some musical in-

\* “*Prosody* is a term applied to that modulation produced by the mixture of long and short syllables in a verse, which we call their quantity, although *προσφδια* signifies the *accent* of syllables. For the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a tone, or an elevation of the voice. This elevation does not lengthen the time of that syllable, so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. — In our language, the distinction between *accent* and *quantity* is obvious; the accent falls on the antepenultimate equally in the words *liberty* and *library*, yet in the former the tone only is elevated; in the latter, the syllable is also lengthened. The same difference will appear in *báron* and *bácon*, in *lével* and *léver*, in *Reáding*, the name of the place in which these observations are written, and the participle *reáding*.” *Valpy's Greek Grammar*. [*Penultimate*, from the Latin words, *pene*, almost, and *ultimus*, the last, is a term applied to the last syllable but one in a word, and *antepenultimate* (*ante*, before) signifies the last syllable but two.]

An ingenious author distinguishes *accent* from *quantity* thus: “The beats of a drum,” he says, “may represent *quantity*, which, because of the monotony in that instrument, admit only the changes of *long* and *short*,

struments. In an enlarged sense it implies all that can affect articulated harmony in verse or prose : it is common, therefore, to include under this term, accent, emphasis, quantity, pause, tone, and the laws of versification.

Psalm-ody, ψαλμος, *psalmōs*, a psalm. The art or practice of singing psalms.

Rhaps-ody, is used to denote "an incoherent jumble of ideas;" it originally meant any number of parts joined together without necessary dependence on natural connection, from ραπτω, *rhaptō*, I sew, or join together. — *Rhapsodist* was a name given by the Greeks to persons who sung or recited, in public, detached parts of the poems of Homer, or other poets. They performed on the theatres; and sometimes strove for prizes, in contests of poetry, or of singing.

AGŌ, Αγω, *I guide*. — AGŌGŌS, Αγωγος, *a leader*.

DEM-AGOGUE, δημοσ, *dēmōs*, the people. The leader of a faction.

Ped-agogue, παιδος, *paidōs*, gen. of παῖς, *pais*, a boy  
A schoolmaster.

Syn-agogue, συν, *sun*, with. A religious assembly among the Jews.

ALGŌS, Αλγος, *pain*.

CARDI-ALGIA, καρδια, *kardia*, the heart. The heart-burn.

*loud* and *soft* notes. The music of the trumpet may represent *accent*, which, besides the intermixture of *long* and *short* notes, admits a beautiful variety of others. These captivate the passions, and surprise the soul in its inmost recesses."

Cephal-algia, κεφαλη, *kēphalē*, the head, the head-ache.

*Cephalic*, is a term given to a particular kind of snuff for the cure of the head-ache.

Odont-algia, οδοντος, *ōdōntōs*, gen. of *οδους*, *ōdōus*, a tooth. The tooth-ache.

Ot-algia, ωτος, *ētōs*, gen. of *ους*, *ōus*, ear. The ear-ache.

## ANTHRŌPŌS, Ἀνθρωπος, *a man*.

ANTHROPO-PHAGI, φαγω, *phagō*, I eat. Cannibals or men-eaters.

Mis-ānthropy, μισεω, *misēō*, I hate. Hatred of mankind.

Phil-anthropy, φιλεω, *philēō*, I love. Love of mankind.

The-anthropos, Θεος, *thēōs*, God. A title of our Saviour being God and man.

## ARCHĒ, Ἀρχη, *government*.—ARCHŌS, Ἀρχος, *a chief*.

A-N-ARCHY, α, *a*, not, without. Want of government

Chili-arch, χιλιοι, *chiliōi*, 1000. A commander of 1000 men.

Gene-arch, γενεα, *gēnēa*, a generation. A chief of a tribe or family.

Hept-archy, ἑπτα, *h-ēpta*, seven. A government under seven chiefs.

Hier-archy, ιερος, *h-iērōs*, holy. An ecclesiastical government.

Mon-archy, μονος, *mōnōs*, one. A government under one chief. *Anti-mon-archial*; against government by a single person.

Myri-arch, μυριας, *urias*, 10,000. A commander of 10,000 men.

Olig-archy, ολιγος, *ōligōs*, few. That form of govern-

ment in which the supreme power is placed in the hands of a few.

Patri-arch, πατήρ, *patēr*, a father. The ruler of a family or tribe.

Tetr-arch, τετρας, *tētras*, four. A Roman governor over four provinces.

**BAPTIZŌ**, βαπτίζω, or **BAPTŌ**, βαπτω, *I dip*.

ANA-BAPTIST, ἀνα, *ana*, again. One who baptizes a second time.

Baptism. A rite or ceremony by which persons are initiated into the profession of the Christian Religion. See *Matt.* xxviii. 19. "The washing with water, or dipping into the water, was probably intended to represent the washing away or renouncing the impurities of some former state, *viz.* the sins that had been committed, and the vicious habits that had been contracted."

Pædo-baptism, Πæδο-βάπτισμα, παιδος, *paidōs*, gen. of *pais*, *pais*, (*v.* Pedagogue) a child. Infant baptism.

**BIŌS**, βίος, *life*.

AMPHI-BIOUS, ἀμφι, *amphi*, both, double. A term applied to animals that live in two elements, air and water.

Bio-grapher, γραφω, *graphō*, I write. One who relates the actions of particular persons.

Bio-logy, *s.* See *Logos*, p. 13. The science of life, *i. e.* "the active state of the animal structure."

Ceno-bite, κοινος, *koinōs*, common. A name given to monks who live in common society.

Lychno-bite, λυχνος, *lychnōs*, a candle. One that transacts business by night, and sleeps by day.

## CHRŌNŌS, χρόνος, *time*.

**ANTI-CHRONISM**, ἀντι, *anti*, against, contrary to. A wrong computation of time.

**Ana-chronism**, ἀνα, *ana*, back. An anachronism is an error in the date of events, which are stated to have occurred sooner than they really did;—and are therefore thrown *back* or more distant from the present time.

**Iso-chronous**, ἴσος, *isōs*, equal. Performed in equal time.

**Para-chronism**, παρα, *para*, beyond. An error in chronology, by which an event is placed later than it ought to be. The contrary of *Anachronism*.

**Pro-chronism**, προ, *prō*, before. The act of dating a thing before it occurred.

**Syn-chronism**, συν, *sun*, with. A concurrence of events.

## DĒMŌS, δῆμος, *people*.

**DEM-AGOGUE**, ἀγω, *agō*, I lead. The leader of a faction.

**Demo-cracy**, κρατος, *kratōs*, power. That form of government in which the power is lodged in the collective body of the people.

**En-demic**, εν, *ēn*, in. A term applied to diseases peculiar to a country.

**Epi-demic**, επι, *ēpi*, upon or among. A term applied to contagious diseases.

**Pan-demic**, παν, *pan*, all. Incident to a whole people.

**DŌXA**, Δοξα, *opinion, glory*.—**DŌKĒŌ**, Δοκεω, *I perceive*.

**DOXO-LOGY**, λογος, *lōgōs*, a discourse. A form of giving glory to God.

**Hetero-dox**, ἕτερος, *h-ētērōs*, dissimilar. Deviating from established opinion.

**Ortho-dox**, *ορθος, orthōs*, correct. Soundness in opinion and doctrine.

**Para-dox**, *παρα, para*, contrary to. A seeming contradiction.

**Pseudo-dox**, *ψευδης, psēdēs*, false.

**GAMŌS**, *Γαμος, a marriage*. — **GAMĚŌ**, *Γαμεω, I marry, I mix*.

**A-GAM-IST**, *α, a*, not. An unmarried person.

**Ama-l-gam**, *αμα, ama*, together. A mixture of metals.

**Bi-gam-ist**, *βις, bis*, twice. One who marries a second wife whilst the first is living.

**Miso-gam-ist**, *μισεω, misēō*, I hate. One who dislikes matrimony.

**Mono-gam-ist**, *μονος, mōnōs*, single. One who disallows of a second marriage.

**Neo-gam-ist**, *νεος, nēōs*, new. One newly married.

**Poly-gamy**, *πολυς, pōlus*, many. The state of having several wives.

**GĚNŌ**, *Γενω, I become*. — **GĚNNAŌ**, *Γενναω, I produce*.

**HYDRO-GEN**, *ὕδωρ, h-udōr*, water. A gas so named, because when combined with oxygen, water is produced.

**Oxy-gen**, *οξυς, ōtus*, an acid. A gas so called, on account of the property it possesses, of changing a great number of substances with which it unites into the state of acid. Vital air.

**GĚNŌS**, *Γενος, kind, nature, or race*.

**HETERO-GENEOUS**, *έτερος, h-ētērōs*, dissimilar. Having contrary qualities.

**Homo-geneous**, ὁμος, *h-ōmōs*, the same. Having the same nature.

### GŌNIA, Γωνία, *an angle*.

**DECA-GON**, δεκα, *dēka*, ten. A figure having ten equal sides and angles.

**Dia-gonal**, δια, *dia*, through or across. Applied to a line drawn from angle to angle.

**Dodeca-gon**, δωδεκα, *dōdēka*, twelve. A figure having twelve equal sides and angles.

**Endeca-gon**, Hendeca-gon, ένδεκα, *h-ēndēka*, eleven

**Hepta-gon**, επτα, *h-ēpta*, seven.

**Hexa-gon**, εξ, *h-ēx*, six.

**Octa-gon**, οκτο, *ōktō*, eight.

**Penta-gon**, πεντε, *pēntē*, five.

**Tetra-gon**, τετρας, *tētras*, four.

**Tri-gon**, τρεις, *trēis*, three.

**GRAMMA**, Γραμμα, *a letter, a character*. ---  
**GRAMMĒ**, Γραμμη, *a line, any writing*.

**AGRAMMA-TIST**, α, *a*, without. An unlearned man.

**Ana-gram**, ανα, *ana*, again, back. The transposition of the letters of a name, so as to compose some other word.

**Chrono-gram**, χρονος, *chrōnōs*, time. A verse or inscription, in which the numeral letters, joined together, show the date of the year, or of some event.

**Dia-gram**, δια, *dia*, through. The delineation of a geometrical figure.

**Epi-gram**, επι, *ēpi*, upon. A short poem on one subject.

**Mono-gram**, *μονος, mōnōs*, single. A character comprising two or more letters in one.

**Pro-gramme**, *προ, prō*, before. A term for a writing beforehand, or advertisement posted up, or given into the hand, in which the subjects of any ceremony are detailed.

**GRAPHĒ**, *Γραφή, a writing, a description. —*  
**GRAPHŌ**, *Γραφω, I write, or describe.*

**AGROS-TO-GRAPHY**, *αγρος, agrōs*, a field. A description of grasses.

**Anemo-graphy**, *ανεμος, anēmōs*, the wind. The science or description of the wind.

**Archi-grapher**, *αρχη, archē*, the chief. The head secretary.

**Asmato-graphy**, *ασματος, asmatōs*, gen. of *ασμα, asma*, a song. The art of composing songs.

**Auto-graph**, *αυτο, autō*, self. The hand-writing of any person; or the original of a treatise or discourse: the word is used in opposition to copy.

**Biblio-grapher**, *βιβλος, biblōs*, or *βιβλιον, bibliōn*, a book. One who writes or transcribes books.

**Bio-grapher**, *βιος, biōs*, life. One who relates the actions of particular persons.

**Brachy-graphy**, *βραχυς, brachus*, short. Short-hand writing.

**Calco-graphy**, **Chalco-graphy**, *χαλκος, chalkōs*, brass. The art of writing or engraving on brass.

**Calli-graphy**, *καλος, kalōs*, fair. Fair writing.

**Choro-graphy**, *χωρος, chōrōs*, a region. A description of particular countries.

**Chromato-graphy**, *χρωματος, chrōmatōs*, gen. of *χρωμα, chrōma*, colour. A treatise on colours.



Chryso-graphy, χρυσος, *chrusōs*, gold. Writing in letters of gold.

Cosmo-graphy, κοσμος, *kōsmōs*, the world. Description of the entire world, or the science which teaches the structure, the form, and position of the world, relative to the other parts of the universe.

Crypto-graphy, κρυπτω, *kryptō*, I hide. Writing in secret characters.

Ge-o-graphy, γη, *gē*, the earth. Description of the surface of the earth according to its several divisions.

Hagio-grapha, ἅγιος, *h-agiōs*, holy. The Jews divide the Old Testament into three parts. I. The *Law*, which comprehends the five books of Moses; II. The *Prophecies*; and III. The *Writings*, termed by them *Cetubim*, and by the Greeks *Hagiographa*, whence the word has been introduced into the English language. The *Cetubim* comprehended the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, Chronicles, Ruth, Lamentations, Ecclesiastes, and Esther. The *Hagiographa* were distinguished from the prophecies because the matter contained in them was not received by the way of prophecy, but simply by direction of the spirit.

Horo-graphy, ὥρα, *h-ōra*, hour. The art of dialling.

Hydro-metro-graph, from ὕδωρ, *h-udōr*, water, and μετρον, *mētrōn*, a measure. An instrument for measuring and recording the quantity of water or other fluid discharged in a given time.

Ichno-graphy, ἵχνος, *ichnōs*, a mark. The ground plot.

Ichthyo-graphy, ἰχθυς, *ichthus*, a fish. A description of fish.

Icono-graphy, εἰκων, *ēikōn*, image or picture. A description of statues or images.

Keramo-graphic, from κεραμῖς, *kēramis*, a slate. A name given to a globe invented by Mr. Addison;

which may be used as a slate, whereon pupils are able to delineate their exercises.

**Lexico-graphy**, λεξικον, *lērikōn*, a dictionary. A writer of a dictionary.

**Litho-graphy**, λιθος, *lithōs*, a stone. Writing upon stone.

**Nomo-graphy**, νομος, *nōmōs*, a law. A treatise on laws.

**Omo-graphy**, from ομου, *ōmōu*, together. An art which is said to afford an extraordinary facility in executing not only all that has hitherto been done by engraving and lithography, but also the effects of the pencil and the stump are produced, which neither the graver nor the crayon has yet been able to accomplish.

**Opistho-graphy**, οπισθεν, *ōpisthēn*, backwards. A paper written on both sides.

**Orcheso-graphy**, ορχησις, *ōrchēsis*, a dance. A treatise on dancing.

**Ortho-graphy**, ορθος, *ōrthōs*, correct. The part of grammar which teaches how words should be written.

**Ourano-graphy**, ουρανος, *ōuranōs*, heaven. A description of the heavens.

**Para-graph**, παρα, *para*, different. A distinct part of a discourse.

**Steno-graphy**, στενος, *stēnōs*, short. Short-hand writing.

**Tachy-graphy**, ταχυς, *tachys*, swift. Quick writing.

**Tele-graph**, τηλε, *tēlē*, distant. An instrument that answers the end of writing, by conveying intelligence to a distance through the means of signals.

**Topo-graphy**, τοπος, *tōpōs*, a place. A description of particular places.

**Typo-graphy**, τυπος, *typōs*, a printing letter. The art of printing.

KŌSMŌS, Κοσμος, *the world.*

MACRO-COSM, μακρος, *makrōs*, large. The whole world.  
In opposition to microcosm.

Mega-cosm, μεγας, *mēgas*, great. The great world.

Micro-cosm, μικρος, *mikrōs*, little. The little world.

Man is so called as representing the world in miniature.

KRATŌS, Κρατος, *power.*—KRATĒŌ, Κρατειω,  
*I rule.*

ARISTO-CRACY, αριστος, *aristōs*, the best or noblest.  
That form of government which places the supreme  
power in the nobility.

AUTO-CRAT, αυτος, *autōs*, self. One who governs by  
himself. An absolute monarch. The autocrat of  
Russia.

DEMO-CRACY, δημος, *dēmōs*, people. A form of govern-  
ment in which the common people have the chief  
power.

GYNÆCO-CRACY, γυναικος, *gunaiḱōs*, gen. of γυνη, *gunē*,  
a woman. Female government.

OCHLO-CRACY, οχλος, *ochlōs*, a multitude. The same as  
DEMOCRACY.

THEO-CRACY, θεος, *thēōs*, God. A government like that  
of the Jews, under the immediate direction of the  
Divine Being.

LŌGŌS, Λογος, *a word, discourse, reason, ratio*  
—LĒGŌ, Λεγω, *I say, I tell, or I speak.*

AERO-LOGY, αηρ, *aēr*, the air. A discourse relating to  
the air.

AMPHIBO-LOGY, αμφιβολος, *amphibōlōs*, doubtful. A  
discourse of uncertain meaning. Ambiguity of ex-

pression. It is distinguished from *equivocation*, which means the double signification of a single word.

Ana-logy, *ανα, ana*, with. An agreement or resemblance.

Antho-logy, *ανθος, anthōs*, a flower. A description of flowers; figuratively, a collection of beautiful passages from different authors.

Apo-logue, *απο, apō*, from. An allegorical discourse contrived to teach some moral truth. — Apo-logy, an excuse.

Astro-logy, *αστρον, astrōn*, a star. The science which pretends to foretell events from the appearance of the stars, an art now exploded. See *MANTEIA*, p. 19.

Bio-logy. See *Bios*, p. 6.

Bronto-logy, *βροντη, brontē*, thunder. A discourse on thunder.

Cata-logue, *κατα, kata*, down. A list of things one after the other.

Chiro-logy, *χειρ, chēir*, a hand. The art of talking by signs made with the hands.

Chrono-logy, *χρονος, chrōnōs*, time. A discourse relating to time.

Cranio-logy. See *CRANIOSCOPY*.

Dacty-logy, *δακτυλος, daktulōs*, a finger. The communication of our thoughts by signs made with the fingers.

Deca-logue, *δεκα, dēka*, ten. The ten commandments.

Dia-logue, *δι, di*, two. A discourse between two persons.

Doxo-logy, *δοξα, dōxa*, glory. A form of giving glory to God.

Ec-logue, *εκ, ek*, from, or out of. A selection, a choice; thus the Eclogues of Virgil are a selection from his *Bucolics*, or *Pastoral Poems*. See *BUCOLICA*

Entomo-logy, *εντομα, ěnĭd̃ma*, insects. A treatise relative to insects: *εντομα*, from *εν, ěn*, in, or into, and *τεμνω, tẽmnō*, I cut, because insects are nearly cut into two parts.

Epi-logue, *επι, ěpi*, upon, at the end of. A speech at the end of a play. The opposite to prologue.

Etymo-logy. The derivation or origin of words. "There exists, in the most ancient languages of the East, a word, which, if written in Roman characters, we should pronounce *TUM*, or *TYM*. It signifies, literally, *perfection*, and figuratively, *truth* or *justice*. This word, united among the Greeks to the article *E*, and lengthened by the syllable *os*, became the adjective *ευμος, E-tum-ōs*, and signified *true* or *just*. The Greeks afterwards connecting this adjective with the substantive *Logia* (*knowledge* or *discourse*), formed the word *E-tumo-logia*, and which, consequently, signified *perfect knowledge*, and they designated by it, the knowledge of the origin and value of words. We are far removed from the wisdom of the Greeks, when we consider Etymology as a frivolous kind of knowledge, we confound the thing with the abuse of it." See *Monde Primitif analysé et comparé avec le Monde Moderne. Par M. Court de Gebelin. Tom. III. Chap. 10.*

Eu-logy, *ευ, ěu*, well. Praise, panegyric.

Genea-logy, *γενεα, gẽnĕa*, a generation, origin. The enumeration of the descendants of a family.

Genethlia-logy, *γενεθλια, gẽnĕthlia*, natal rites. A species of divination practised by those who pretended to foretel, at the moment of birth, what would happen to a child during the whole course of its life.

Ge-o-logy, *γη, gẽ*, the earth. A discourse relating to the structure and nature of the interior of the earth.

Horo-logy, *ώρα, h-ōra*, hour. A treatise on instruments that show the hour.

**Ichthy-o-logy**, *ἰχθυσ*, *ichthus*, a fish. A treatise on the nature and properties of fish.

**Log-arithm**, from *αριθμος*, *arithmōs*, number, signifies "the ratio of numbers," or a number in proportion with another. *Logarithms* are numbers in arithmetical progression, which answer, term for term, to other numbers which are in geometrical progression.

**Logo-griphus**, *γριφος*, *griphōs*, or *γριπος*, *gripōs*, a net. A kind of riddle, proposed to students for solution, in order to exercise and improve the mind.

**Logo-metrical**, from *λογος*, *lōgōs*, a ratio, and *μετρον*, *mētrōn*, a measure. The logometrical scale is a scale for the measuring of ratios.

**Meno-logy**, *μην*, *mēn*, a month. A register of months.

**Meteoro-logy**. See **ΜΕΤΕΩΡ**.

**Mono-logue**, *μονος*, *mōnōs*, single. A soliloquy; the part of a drama in which a person speaks to himself.

**Mono-poly-logue**, *πολυσ*, *pōlus*, many. The title given by Mr. Matthews to an entertainment in which he performs several characters.

**Mytho-logy**, *μυθος*, *mythōs*, a fable. An explanation of the fabulous history of the heathen divinities.

**Necro-logy**, *νεκρος*, *nēkrōs*, dead. An account of persons who are dead.

**Neo-logy**, *νεος*, *nēōs*, new. The formation of new words; or a new application of old words.

**Noso-logy**, from *νοσος*, *nōsōs*, a disease, signifies literally a treatise or discourse on diseases. The term, however, has been appropriated to a methodical arrangement of diseases.

**Ono-logy**, *ονος*, *ōnōs*, an ass. A foolish way of talking.

**Onto-logy**, *οντος*, *ōntōs*, gen. of *ων*, *ōn*, a being. The science which considers the various distinctions and affections of beings.

Ornitho-logy, *ορνιθος*, *ὄρνιθός*, gen. of *ορνις*, *ὄρνις*, a bird. A description of birds.

Philo-logy, *φιλεω*, *φιλέω*, I love. The study of language. Criticism. Grammatical learning.

Phraseo-logy, *φρασις*, *phrasis*, a phrase. A mode of speech.

Phren-o-logy, from *φρην*, *phrēn*, the mind. The doctrine of the manifestations of the mind, and of the relations which those manifestations bear to certain bodily conditions.

Pneumato-logy, *πνεύμα* \*, a spirit. The doctrine of spiritual existence.

Pro-logue, *προ*, *prō*, before. A speech made at the commencement of a play. The opposite to Epilogue.

Psycho-logy, *ψυχή* \*, the soul. A discourse on the nature of the soul.

---

\* "The Greek word *ψυχή*, *psychē*, which is rendered *soul*, as distinct from *πνεύμα*, *pnēuma*, spirit, is no less ambiguous than the English word *soul*. Certainly there are differences between the soul, the mind, the understanding, the spirit, but they are not always observed: this confusion exists in all languages. In the English language, the people at large often put *soul* for *spirit*, and *spirit* for *soul*. They say 'he has no *spirit*,' 'he has no *soul*.' They speak of the number of *souls* lost in a ship. This intermixture of terms renders accurate discrimination necessary. Let it humble the pride of man that we know so little of what so intimately concerns us: even we ourselves are mysteries to ourselves; we are obliged to make use of bodily terms to denote what properly appertains to our spirits; and some nations have not words to express the relation of one to the other, or to signify spiritual sensations, not even by bodily affections. For the three constituent parts of man, see 1 Thess. v. 23. where they are distinctly enumerated." See the word *SOUL* in *Calmet's Dictionary of the Bible*.

**Syl-logism**, *συν*, (*sul*, for) *sun*, with. Reasoning. An argument composed of three propositions or reasons.

**Tauto-logy**, *ταυτο*, *tautō*, the same. The repetition of the same words.

**Theo-logy**, *θεος*, *thēōs*, God. The science which instructs us in the knowledge of God and divine things.

**Zoo-logy**, *ζωος*, *zōōs*, living. A treatise on living creatures. The description of the animal kingdom, as botany is that of the vegetable, and mineralogy that of the fossil kingdom. Natural history, properly speaking, embraces the whole of this department of knowledge, though occasionally but improperly restricted to the first. See *Logos*, p. 13.

### MACHE, *Μαχη*, a fight.

**ALECTORO-MACHY**, *αλεκτωρ*, *alēktōr*, a cock. Cock-fighting. Alectron is from *a*, from, and *λεκτρον*, *lēktrōn*, a couch or bed, because the cock rouses men from their beds.

**Logo-machy**, *λογος*, *lōgōs*, a word. A contention about words.

**Mono-machy**, *μονος*, *mōnōs*, single. A single combat.

**Nau-machy**, *ναυς*, *naus*, (whence *navis*, Latin, and *navy*, naval, etc., English) a ship. A sea-fight.

**Pan-stereo-machia**, from *παν*, *pan*, all, *στερεος*, *stērēōs*, solid. The name given by Mr. Bullock to a representation of the celebrated battle of Poitiers, consisting of upwards of 1500 *solid* figures, modelled with the strictest regard to historical truth in appropriate costume and arms.

### MANIA, *Μανια*, madness, or folly.

**ANTHO-MANIA**, *ανθος*, *anthōs*, a flower. An extravagant fondness for flowers.



**Biblio-mania**, βιβλος, *biblōs*, or βιβλιον, *bibliōn*, a book.  
The rage of possessing scarce or curious books.

### MANTĒIA, Μαντεία, *divination*.

**Aleuro-mancy**, αλευρον, *alēurōn*, ground corn. Divination by means of flour.

**Alphito-mancy**, αλφитον, *alphitōn*, barley. Divination by means of flour.

**Arithmo-mancy**, αριθμος, *arithmōs*, number. Divination by means of numbers.

**Capno-mancy**, καπνος, *karnōs*, smoke. Divination by means of fire.

**Chiro-mancy**, χειρ, *chēir*, the hand. Divination by means of the lines of the hand.

**Clido-mancy**, κλεις, *klēis*, a key. Divination by means of keys.

**Dactylio-mancy**, δακτυλιος, *dactuliōs*, a ring. Divination performed by means of rings.

**Gastro-mancy**, γαστηρ, *gastēr*, the stomach. Divination by means of the stomach.

**Hydro-mancy**, ὕδωρ, *h-udōr*, water. Divination performed by means of water.

**Litho-mancy**, λιθος, *lithōs*, a stone. Divination by means of stones.

**Lychno-mancy**, λυχνος, *lychnōs*, a lamp. Divination by means of lamps.

**Necro-mancy**, νεκρος, *nēkrōs*, dead. Divination by means of the dead or their bones.

**Oneiro-critica** { *oneiros*, *ōnēirōs*, a dream, and *κρινω*,  
*krinō*, I judge.  
**Oneiro-mancy** { Divination by means of dreams.

**Ornitho-mancy**, ορνις, *ōrnīs*, a bird. Divination by means of birds.

Pego-mancy, πηγη, *pēgē*, a fountain. Divination by means of spring water.

Psycho-mancy, ψυχη, *psuchē*, life, soul. Divination by means of questions put to the souls and shades of the dead.

**MANTHANŌ**, *μανθάνω*, *I learn*. — **MATHĒSIS**, *μαθησις*, *learning*.

**OPSI-MATHY**, *οψε, ὕψῃ*, late. An education begun late in life.

Philo-math, *φιλεω*, *philēō*, I love. A lover of learning.

Poly-mathy, *πολυς*, *polus*, many. The knowledge of several sciences.

**MARTUR**, *μαρτυρ*, *a witness*.

**MARTYR**, one who by his death bears *witness* to the truth; one who suffers death for the cause of virtue or religion.

Proto-martyr, *πρωτος*, *prōtōs*, the first. The first martyr; a name given to St. Stephen.

Pseudo-martyr, *ψευδης*, *psēdēs*, false. A counterfeit martyr, or false witness.

**MĒTRŌN**, *μέτρον*, *a measure*. — **MĒTRĒŌ**, *μέτρεω*, *I measure*.

**ANEMO-METER**, *ανεμος*, *anēmōs*, the wind. An instrument to measure the force and velocity of the wind.

**ARÆO-METER**, *αραιος*, *araĩos*, thin. An instrument to measure the density of fluids.

**BARO-METER**, *βαρος*, *barōs*, a weight. An instrument to measure the weight of the air.

**Chrono-meter**, *χρονος*, *chrōnōs*, time. An instrument for the exact mensuration of time.

**Dia-meter**, *δια*, *dia*, through. The line that passes through the centre of a circle.

**Dynamo-meter**, from *δυναμις*, *dunamis*, power. An instrument by which is measured the comparative strength of men and animals. It is in use at the American gymnasiums for ascertaining the relative powers of the gymnasts and the increase of power gained by exercise.

**Eudio-meter**, *ευδια*, *ēudia*, purity of air. An instrument to measure the purity of air.

**Ge-o-metry**, *γη*, *gē*, the earth. Geometry signified, originally, the art of measuring the earth: at present it is used to denote the science of extension, or extended things, that is, of lines, surfaces, and solids. The Egyptians are asserted to have been the first inventors of Geometry, and the annual inundations of the Nile to have been the occasion; for that river bearing away all the bounds and landmarks of men's estates, and covering the whole face of the country, the people were obliged to distinguish their lands, by the consideration of their figures and quantity; and thus by experience and habit formed a method or art which was the origin of Geometry.

**Hydro-meter**, *ὕδωρ*, *h-udōr*, water. An instrument to measure the specific gravity of water and other fluids.

**Hygro-meter**, *ὕγρος*, *h-ugrōs*, moist. An instrument to measure the degrees of moisture in the air.

**Mano-meter**, *μανος*, *manōs*, thin. An instrument to show the rarity or density of the air.

**Metre**, from *μετρον*, *metrōn*, a measure. Speech confined to a certain number of harmonical syllables. Rhythm respects time only, and comprehends music and dancing as well as poetry: metre respects the

time and the order of the syllables, and only extends to verse.

**Photo-meter**, *φωτος, phōtōs*, genitive of *φως, phōs*, light. An instrument to measure the quantity of light. As light has much influence on the ripening of fruits and the growth of vegetables, the *Photometer* is a very useful instrument.

**Panto-chrono-meter**, from *παντος, pantōs*, genitive case of *πας, πασα, παν, pas, pasa, pan*, all, *χρονος, chrōnōs*, time, and *μετρον, mētrōn*, a measure. An astronomical instrument, which is a combination of the compass, the sun-dial, and the universal time-dial, and performs the office of all three. As a compass, it discovers the situation of the inspector in regard to the cardinal points; as a sun-dial, it denotes the hour; and as a time-dial, it with some accompanying tables shows the time at most places throughout the globe, together with their longitude.

**Pyr-o-meter**, *πυρ, pur*, fire. An instrument to measure high degrees of heat.

**Sym-metry**, *συν, sun*, with. The agreement of one part with another.

**Thermo-meter**, *θερμη, thērṃē*, heat. An instrument to ascertain the different degrees of heat.

### NŌMŌS, *νόμος, a law, or rule.*

**A-NOMALY**, **A-nomy**, *α, a*, not. A breach of law; a departure from established rules.

**Astro-nomer**, *αστρον, astrōn*, a star. One who studies the motions of the heavenly bodies, and the rules by which they are governed.

**Anti-nomy**, *αντι, anti*, against. A contradiction in law.

**Deutero-nomy**, *δευτερος, deutērōs*, second. The second law (or rather, the second publication, *i. e.* the repetition of the law) of Moses. The Book of *Deutero-*

*nomy* was so called, because this last part of the work of Moses comprehends a repetition, or recapitulation, which that legislator made to the Israelites before his death, of the law he had before delivered to them at large.

Eco-nomy, *οικος, ōikōs*, a house. The proper regulation of domestic or other affairs.

ΟΙΚΕΩ, *οικεω, I dwell.* — ΟΙΚΗΣΙΣ, *οικησις, a dwelling.*

ANT-ÆCI, *αντι, anti*, opposite. Those inhabitants of the earth who live under the same degrees of latitude and longitude, but in different hemispheres; the one as far south as the other is north of the equator.

Dio-cese, *διος, diōs*, divine, holy. A certain extent of country under the jurisdiction of a Bishop.

Par-ochial, *παρα, para*, with or together. Belonging to a parish, or to houses placed together.

Peri-æci, *περι, pēri*, about, around. Those who inhabit that part of the earth which lies in the same parallel of latitude, but in opposite points of longitude. Their lengths of days and seasons are the same, but their hours are opposite; for when it is twelve at night to the one, it is twelve at noon to the other. On the equinoctial days the sun is rising to the one, when it is setting to the other.

ΟΝΟΜΑ, *ονομα, a name.*

A-N-ONYMOUS, *α, a*, not, without. Nameless. Being without signature.

Hom-onymy, *δμος, h-ōmōs*, similar. A term applied to words similar in their orthography, but of different meanings; as “*spring*, a fountain;” “*spring*, a season of the year;” “*spring*, a leap,” &c.

**Met-onymy**, *μετα, mēta*, change. A figure of speech in which one word is put for another, as the cause for the effect.

**Onomato-pœia**, from *ονοματος, ὀνόματος*, the genitive of *ονομα, ὄνομα*, and *ποιεω, ποιῶ*, I make. A figure of speech, by which a name is made to imitate the natural sound of the thing it signifies, as "cuckoo." The South Sea islanders called a gun a tick-tic-bo.

**Par-anonymous**, *παρὰ, parà*, near. A term applied to words which are *near*, or which resemble each other in sound, but differ in their orthography and signification, as "*heir, air, are.*"

**Patr-onymic**, *πατήρ, patēr*, father. Derived as a name from ancestors.

**Syn-onymy**, *συν, sun*, with. Words of the same signification.

### ŌRAMA, *ὄραμα, a scene, view, landscape.*

**Pan-orama**, from *παν, pan*, all. A circular painting, having no apparent beginning nor end; from the centre of which the beholder views distinctly the several objects of the representation. — **Peri-strephic**, from *περίστρεφῶ, I turn round, I turn about* (*περὶ, about*, and *στρέφῶ, I turn*), is a term applied to a **Panorama**, which the spectator views turning round.

**Di-orama**. This *Orama* differs from the **Pan-orama**, in being a painting on a *flat* surface. In viewing the *Panorama*, the spectator is placed, in appearance, in the centre of the objects represented, and thus he has a view of *all* ("*pan*") around him. In viewing the *Diorama*, he is placed, as it were, at the extremity of a scene, and thus has a view *across* or *through* that scene. Hence, I presume, the inventor of the term compounded it of the Greek preposition, *δια, dia*, through, and *orama*; though, from the circumstance of there being *two* paintings under the same roof in

the building in Regent's Park, it has been supposed the term is formed of *dis*, *dis*, twice, and *orama*. But it is to be observed, that, if several paintings of the same kind were exhibited, each painting would constitute a *Diorama*. To the first meaning, however, it must be confined when only *one* scene is presented, as in an ingenious toy made at Brussels.

**Cosm-orama.** The exhibition thus named consists of several distinct paintings (seen through a magnifying glass) of different places in each quarter of the world (*κοσμος*, *kōsmōs*, signifies the world).

**Myri-orama.** (See MYRIAD.) "The Myriorama consists of sections or fragments of landscapes on 24 cards, so ingeniously contrived, that any two or more placed together will form a pleasing view. The variations which may be produced by these 24 cards, amount to the almost incredible number of 620,448,401,733,239,439,360,000, the magnitude of which cannot be better illustrated than by the following observations: — Supposing it possible to effect one of these changes every minute, night and day, to produce them all it would require 1,180,457,385,337,213,545 years, 75 days; that is to say, if all the inhabitants of this globe (computing them at 1,000,000,000, of which, according to common calculation, they fall considerably short) were employed in the task, it would take them 1,180,457,385 years to complete it: which is more than 196,742 times the period which has elapsed since the Creation of the World.\* Supposing the space occupied in length by each of these landscapes (when the whole of the cards are employed) to be a yard (and it is nearly double), they would, by being placed one after the other, cover the length of 352,527,500,984,795,136,000 miles, that is,

---

\* Taking it at 6000 years.

14,101,100,039,391,805 times the circumference of the globe\*: to travel over which, a man walking at the rate of four miles an hour, would require 10,060,716,352,305,768 years, 263 days, and 8 hours." Since the publication of the Myriorama there have appeared four other pictures of the same kind.

Hyper-myri-orama, from ὑπερ, *h-upēr*, above, or superior. "The advantage (says the publisher) which the Hypermyriorama has *over* other works of this kind, is, that the views are selected from nature."

Marin-orama, from the Latin word *marinus*, "belonging to the sea."

Pan-orama-copia, from the Greek παν, *pan*, all, and the Latin *copia*, abundance.

Chori-orama, from χωριον, *chōrion*, a place.

PASCHŌ, πασχω, *I suffer, or feel*.—PATHŌS, Παθος, *feeling*.

ÆI-PATHY, αει, *ai*, continual. A continual passion.

Anti-pathy, αντι, *anti*, against. An aversion or dislike.

A-pathy, α, *a*, not, without. Insensibility or want of feeling.

Sym-pathy, συν, (*sym*) *sun*, with. A fellow or mutual feeling.

Patho-gnomy, γνωσκω, *ginōskō*, I know. See PHY-SIOGNOMY.

PHAGŌ, φάγω, *I eat*.

ACRIDO-PHAGI, ακριδος, *akridōs*, gen. of ακοις, *akris*, a locust. People who feed on locusts.

---

\* Taking the circumference at 25,000 miles.



**Ade-phagy**, ἀδην, *adēn*, much. Greediness.

**Anthropo-phagi**, ἀνθρωπος, *anthrōpōs*, a man. Cannibals or men-eaters.

**Oeso-phagus**, οἶω, ὄϊο, I carry. The gullet or tube that reaches from the mouth to the stomach.

**Ichthy-o-phagy**, ἰχθυσ, *ichthus*, fish. The practice of eating fish.

**Sarco-phagus**, σαρκος, *sarkōs*, gen. of σαρξ, *sarx*, flesh. A name given to a tomb, because the flesh is consumed therein.

### PHŌNĒ, Φωνη, *speech, or sound.*

**A-PHONY**, α, *a*, not, without. The loss of speech.

**Caco-phony**, κακος, *kakōs*, bad. Bad pronunciation.

**Eu-phony**, ευ, εὔ, well, good. An agreeable sound, a graceful flow of words; the contrary to harshness.

**Sym-phony**, συν, (*sym*) *sun*, with. Harmony of sound; that part of a tune which is sung or played between the words of a song.

### PH<sup>N</sup>THŌGGŌS, Φθογγος, *a sound.*

**DI-PHTHONG**, δις, *dis*, twice, double. The coalition of two vowels in one sound, as *ai* in praise.

**Tri-phthong**, τρεις, *trēis*, three. The coalition of three vowels in one sound, as *eau* in beauty.

### SKIA, Σκια, *a shadow.*

**AMPHI-SCI**, αμφι, *amphi*, on both sides. The inhabitants of the torrid zone; so called, because their shadow falls sometimes to the north, and sometimes to the south, according to the position of the sun.

**Anti-scii**, ἀντι, *anti*, opposite. A name given to the people who inhabit the same meridian, in opposite hemispheres, and therefore whose shadows at noon-day fall in contrary directions.

**A-scii**, α, α, without. The inhabitants of the tropics ; so called, because, at a certain time of the year, they have no shadow at noon.

**Hetero-scii**, ἑτερος, *h-ētērōs*, another, different. The people who live between the tropics and the polar circles ; so called, because those on the north have their shadows always in an opposite direction to those on the south, and *vice versâ*.

**Peri-scii**, περὶ, *pēri*, about, around. The inhabitants of the earth within the polar circles ; so called, because their shadows turn all round them in the space of one of their days, or rather during the six months that the sun remains on their horizon.

**SKÖPEŎ**, σκοπεω, *I see*. — **SCÖPĒ**, σκοπη, *a survey, an observation*.

**ANEMO-SCOPE**, ανεμος, *anēmōs*, the wind. An instrument to foretel the changes of the wind.

**Baro-scope**, βαρος, *barōs*, weight. An instrument by which we ascertain the density of the atmosphere.

**Cranio-scipy**, κρανιον, *kranion*, the skull. The inspection of the cranium ; a term recently invented to express the study of the external form in men and animals, with the view of ascertaining the form, size, and respective functions of the subjacent parts of the brain, and of deriving from thence indications relative to the natural dispositions, propensities, and intellectual powers of each individual. The science originated with Dr. Gall, a physician of Vienna : it has of late attracted much attention, and been keenly discussed both in this country and on the continent. It is now termed **PHREN-O-LOGY**.

**Epi-scopal**, from *epi-skopos* (ἐπι, ἔπι, over, upon), which in its primitive acceptation denoted any inspector or overseer: it was afterwards applied to a Bishop, that is, one whose duty is to *overlook*, or take care of, a Christian church or congregation.

**Helio-scope**, ἥλιος, *h-ēlios*, the sun. An instrument to look at the sun without offence to the eye.

**Horo-scopy**, ὥρα, *h-ōra*, an hour. The casting of nativities.

**Hygro-scope**, ὑγρός, *h-ugrōs*, moist. An instrument to show the different degrees of moisture in the air.

**Kal-eido-scope**, καλός, *kalōs*, beautiful, εἶδος, *ēidōs*, a form. An instrument recently invented for the purpose of creating and exhibiting an infinite variety of beautiful forms.

**Mano-scope**, μανός, *manōs*, thin. An instrument to show the alteration in the rarity and density of the air.

**Micro-scope**, μικρός, *mikrōs*, small. An instrument to view small things.

**Pyro-scope**, πῦρ, *pur*, fire. An instrument to indicate the heat of a fire.

**Seleno-scopia**. "An exhibition with this hard name has lately been opened in Soho Square. There are twelve views, which are curious and interesting on account of the manner in which the pictures are produced. At first the spectator supposes that he is looking at transparencies, but is informed that the apparent picture, behind which a light is placed, is nothing more than blank paper without any portion of colouring matter. The varieties of light and shade are brought out, we presume, by the disposition of pieces of paper of different degrees of thickness, and the application in parts of oil, or some other unctuous material. The *moonlight* tints and lights are imitated

with considerable felicity: some of the figures stand out well from the landscape, and the whole performance is highly creditable to the ingenuity and industry of the inventor, who is, we understand, a young lady." *Courier*, July, 1824. [SELENO-SCOPIA is formed from σεληνη, *sēlēnē*, the moon, and σκοπια, *skōpia*, objects seen.]

Tele-scope, τηλε, *tēlē*, distant. An instrument to view distant objects.

Urano-scopy, ουρανος, *ūranōs*, heaven. The contemplation of the heavenly bodies.

### SPHAIRA, Σφαῖρα, *a sphere, or globe.*

ATMO-SPHERE, ατμος, *atmōs*, vapour. The body of vapour that surrounds the earth.

Hemi-sphere, ἡμισυς, *h-ēmīsus*, half. The half of a globe.

Plani-sphere, πλανυς, *planus*, plain. The representation of one of the spheres on a plain surface.

### STĒLLŌ, Στελλω, *I send.* — STĒLLŌMAI, Στελλομαι, *I convey myself.*

APo-STLE, απο, *apō*, from. A messenger; one of the twelve men our Saviour sent forth to preach the Gospel.

Epi-stle, επι, *ēpi*, upon, to, unto, a written communication *sent to* a person at a distance. An epistle, in conveying our thoughts, in a manner conveys ourselves to another.

Pseudo-apostle, ψευδης, *psēudēs*, false. A false apostle.

**STICHŌS**, Στιχος, *a rank or row, order, a line or verse.*

**ACRO-STIC**, ακρος, *akrōs*, the top, extremity. A short piece of poetry, of which each verse commences by a letter of the name of the person or object which forms the subject marked by order of the extremities.

**Di-stich**, δι, *di, dis*, two, twice. A couplet.

**Hemi-stich**, ἡμισυς, *h-ēmīsus*, half. Half a verse or line.

**Mono-stich**, μονος, *mōnōs*, single. A composition of one single verse.

**SULLABĒ**, Συλλαβη, *a syllable.*

**SYL-LABLE**, (*sul*, for) *sun*, with; and *labē*, λαμβανω, *lambanō*, I take together. A syllable is properly the letters which are comprised (*taken together*) in a single emission of the voice.

**Dis-syllable**, δι, *di*, two. A word of two syllables.

**Mono-syllable**, μονος, *mōnōs*, single. A word of one syllable.

**Poly-syllable**, πολυς, *pōlus*, many. A word of several syllables.

**Tri-syllable**, τρεις, *trēis*, three. A word of three syllables.

**TĒCHNĒ**, Τεχνη, *art, or science.*

**ARITHM-E-TIC**, αριθμος, *arithmōs*, and *τικη*, *tikē*, a contraction of *τεχνη*, *tēchnē*, an art, a number. The science of numbers. — Arithmo-meter. “A French artist has lately obtained a patent for a machine so called. A person unacquainted with figures may, by this machine, be made to perform all the rules of arithmetic. The most complicated calculations are done as readily and exactly as the most simple; and

sums in multiplication and division, of seven or eight figures, require no more time than those of two or three."

Technical, belonging to arts.

Mateo-techny, *ματαιος, mataiōs*, vain. A vain or unprofitable science.

Poly-technic, *πολυς, polys*, many. Relating to several arts, as the Polytechnic School in Paris.

Pyro-technic, *πυρ, pur*, fire. Relating to fire-works.

### THEÏOS, Θεός, *God*.

ΑΠΟ-THEOSIS, *αποθεωω, apōthēōō*, I deify, I rank among the gods. A deification or addition to the number of the gods.

A-theist, *α, α*, not, without. One who believes there is no God.

En-thusiast, *εν, ēn*, in. First applied to one who pretended to divine inspiration, and afterwards to one of warm imagination. The word is derived from the Greek *ενθεος, ēnthēōs*, or *ενθους, ēnthōus*, divine, who has God in him — as applied to prophetic enthusiasm. — A man animated in an extraordinary manner with the spirit of God. Whence the verb *ενθουσιαζω, ēnthōusiazō*, and the noun *ενθουσιασμος, ēnthōusiasmōs*, enthusiasm. One writer defines *enthusiasm*, to be a transport of the mind, whereby it is led to think and imagine things in a sublime, surprising, yet probable manner. The sublime he thinks a necessary ingredient in the definition, as being the proper effect and production of *enthusiasm*. This is the enthusiasm felt in poetry, oratory, music, painting, sculpture, &c.; but this *enthusiasm* is very different from that attributed to the priestesses of oracles and heathen gods, which was little else than fanaticism, and consisted principally in grimaces, and contortions of the body. See PREFACE.

Mono-theism, *μονος, mōnōs*, single. The doctrine of one God, as opposed to Poly-theism. The Jews were Mono-theists; the Gentiles, Poly-theists.

Pan-theon, *παν, pan*, all. A large temple at Rome, of a circular form, in which the statues of all the heathen divinities were placed.

Poly-theism, *πολυς, polys*, many. Plurality of Gods.

Theism, *θεος, thēōs*, God. The opinion of those who simply acknowledge the existence of God, without believing in revealed religion.

Theo-logy. See *Logos*, p. 13.

Theo-crazy, *κρατος, kratōs*, dominion. A government like that of the Jews, under the immediate direction of the Divine Being.

**TUPŌS**, *τυπος, that by which any thing is pre-figured. A printing letter.*

ARCHE-TYPE, *αρχη, archē*, chief.

Proto-type, *πρωτος, prōtōs*, the first.

Pro-type, *πρω, prō*, before.

} The original from  
which a thing is  
formed.

Stereo-type, from *στερεος, stērēōs*, solid. Masses of letter called letter-press plates, of the dimensions of a page, upon which is cast the exact faces of the types constituting the legible matter contained in a page of common letter-press; and from a set of these new kind of solid types, in pages, a book is afterwards printed.

# PART I.

---

## SECTION II.

### A VOCABULARY

OF

ENGLISH WORDS DERIVED FROM THE  
GREEK

ALPHABETICALLY ARRANGED.

---

#### A.

A-BYSS, *s.* from *a, a*, not, without, and *βυσσος, bussōs* \*, a bottom. A bottomless pit.

Academy, *s.* from *ακαδημία, akadēmia*, the name of a public school at Athens. The word is now used to designate a society of persons, established for the improvement of knowledge; thus we say, "the Royal Academy." The word also implies a school where young persons are instructed in a private way.

Ache, *s.* from *αχος, achōs*, pain. Continued pain.

Acme, *s.* from *ακμή, akmē*, a point. The summit of any thing, the crisis of a disease.

Acousticks, *s.* from *ακουω, akōuō*, I hear, and *τεχνη, tēchnē*, an art. The theory of sounds.

---

\* From *buthōs*, which also signifies "a bottom," we have taken the prefix — *but* — to denote the bottom or end of a thing, as when we speak of "the but-end of a gun."



**Acrido-phagi, s.** See PHAGO, p. 26.

**Acro-spire, s.** See AKROSPIRE.

**Acro-stic, s.** See STICHOS, p. 31.

**A-damant, s.** from *a, a*, not, and *δαμαω, damaō*, I break, is a term applied to a stone of impenetrable hardness.

**Ade-phagy, or Aden-phagy, s.** See PHAGO, p. 26.

**A-decatist, s.** from *a, a*, not, and *δεκατος, dekatōs*, a tenth. One who is exempt from paying tithes, or who refuses paying them.

**Ægis, s.** from *αἴγῖς, aigis*, a goat's skin (*αἶξ, aix*, a goat). The shield of the heathen goddess Pallas was so named, because covered with the skin of a goat.

**Æi-pathy, s.** See PASCHIO, p. 26.

**Æolus, s.** The heathen god of the winds. The name seems derived from *αιολος, aīōlos*, various, because the winds over which he presides are ever varying.

**Aero-logy, s.** See LOGOS, p. 13.

**Aero-mancy, s.** See MANTEIA, p. 20.

**Aero-naut, s.** from *αηρ, aēr*, the air, and *ναυτης, nautēs*, a sailor. One who sails through the air in a balloon.

**Aero-station, s.** from *αηρ, aēr*, the air, and *ισταμαι, istamai*, I remain. The art or practice of sailing through the air in a balloon.

**Æther, s.** from *αιθηρ, aithēr*, the shining air, *i. e.* "the highest or purest air," and thus it differs from the common air (*aēr*) which is dark and heavy.

**Ætna, s.** from *αιθω, aithō*, I burn. A volcano or burning mountain in Sicily.

**A-gamist, s.** See GAMOS, p. 8.

**Agonistes, s.** from *αγων, agōn*, contention. A prize-fighter. — Milton wrote a poem called **Samson Agonistes**.

Agony, *s.* from *αγων*, *agōn*, contention, struggling, writhing—hence excessive pain, great distress of mind, as they produce writhing or convulsion.

A-grammatist, *s.* See GRAMMA, p. 9.

Agrosto-graphy, *s.* See GRAPHE, p. 10.

Air, *s.* See ÆTHER.

Ake, *s.* See ACHE.

Akro-spire, *s.* from *ακρος*, *akrōs*, the top, and *σπειρα*, *spēira*, a curved or spiral line. A term applied to the shoot or sprout which appears at the ends of seeds, before they are put into the ground.

Alabaster, *s.* A mineral substance. Some derive the word from *α*, *a*, not, and *λαμβάνω*, *lambanō*, I take; this stone being too slippery for the hand to retain hold of it: others from the Latin word *albus*, white, because of its whiteness.

Alectro-machy, *s.* See MACHE, p. 18.

Aleuro-mancy, *s.* See MANTEIA, p. 19.

Alex-ander, *s.* from *αλεξω*, *alēxō*, I defend, and *ανδρος*, *andrōs*, gen. of *ανηρ*, *anēr*, a man. A name given in the first instance to one who was remarkable for his bravery.

Alexi-pharmic, Alexiteric, *adj.* from *αλεξω*, *alēxō*, I avert, and *φαρμακον*, *pharmakon*, a poison. A term applied to substances that are antidotes to poison.

All-egory, *s.* from *αλλος*, *allōs*, another, different, and *αγοραω*, *agōraō*, I make a speech. A figurative speech in which something else is contained besides what the words literally signify.

Almoner, *s.* from *ελεημοσυνη*, *ēlēēmōsunē*, charity. One that distributes alms.—*Alms* is relief given to the poor.

Alpha-bet, *s.* from *αλφα*, *alpha*, and *βητα*, *bēta*, the first two letters of the Greek alphabet. *Alpha* is used in the Scriptures to signify the first. See OMEGA.

Alphito-mancy, *s.* See MANTEIA, p. 19.

**Amal-gam**, *s.* See **ΓΑΜΕΟ**, p. 8.

**A-maranth**, *s.* from *a*, *a*, not, and *μαραίνω*, *marainō*, I fade. A flower supposed never to fade.

**A-mazon**, *s.* from *a*, *a*, not, without, and *μαζός*, *mazōs*, a breast. A nation of warlike women were called Amazons, from the practice of cutting off one of their breasts, that they might be enabled to handle their weapons better.

**A-m-brosia**, *s.* from *a*, *a*, not, and *βρωτός*, *brōtōs*, mortal. The imaginary food of the gods.

**A-methyst**, *s.* from *a*, not, without, and *μεθυσίς*, *mēthusis*, intoxication. A stone of a violet colour, so termed because, when mixed with spirituous liquids, it was supposed to prevent intoxication.

**A-mnesia**, *s.* from *a*, not, *μνήσις*, *mnēsis*, *μνημη*, *mnēmē*, or *μνηστis*, *mnēstis*, memory. Forgetfulness.

**A-mnesty**, *s.* from *a*, not, and *μνηστis*, *mnēstis*, remembrance. An act of general pardon for crimes committed against government.

**Amphi-bious**, *adj.* See **ΒΙΟΣ**, p. 6.

**Amphibo-logy**, *s.* See **ΛΟΓΟΣ**, p. 13.

**Amphi-scii**, *s.* See **ΣΚΙΑ**, p. 27.

**Amphi-theatre**, *s.* from *αμφι*, *amphi*, both (on both sides, double), and *θεατρον*, *thēatrōn*, or *θεατρον*, *thēatrōn*, a theatre. See **THEATRE**. A building of a circular or oval form, having rows of seats one above another.

**Ana-baptist**, *s.* See **ΒΑΠΤΙΖΟ**, p. 6.

**Ana-chorite**, **An-chorite**, *s.* from *ανα*, *ana*, again, and *χωρεω*, *chōreō*, I separate. A monk who leaves his convent for a still more austere life. A hermit or solitary person.

**Ana-chronism**, *s.* See **ΧΡΟΝΟΣ**, p. 7.

**Ana-gram**, *s.* See **ΓΡΑΜΜΑ**, p. 9.

**Ana-leptic**, *adj.* from *analepsis*, recovery, (from *ανα*, *ana*, again, and *ληψις*, *lēpsis*, taking, receiving). A term applied to medicines that revive and strengthen.

**Ana-logy**, *s.* See **LOGOS**, p. 13.

**Ana-lysis**, *s.* from *ανα*, *ana*, again, and *λυω*, *luō*, I dissolve. The separation of a compound into the parts of which it consists. To *analyse* a compound word is to distinguish the etymon or root, the prefix, and the desinence or termination. The opposite to *Synthesis*.

**A-n-archy**, *s.* See **ARCHÉ**, p. 5.

**Ana-thema**, *s.* from *ανα*, *ana*, apart, and *θημα*, *thēma*, a thing put. That which is put apart for holy purposes, a victim for sacrifice, a person sacrificed as a victim to a particular cause, a curse, a person separated (put apart) as being under a curse. *Anathema* is also used to denote the curse or censure pronounced in excommunication. Excommunication is the act of excluding a person from the participation of holy mysteries.

**Ana-tomy**, *s.* from *ανα*, *ana*, apart, and *τεμνω*, *tēmnō*, I cut. Dissection; or the act of separating and examining the parts of animal bodies.

**Anchor**, *s.* from *αγκυρα*, *agkura* (*κυρτος*, *kurtōs*, a curved hook for fishing), a curved iron instrument, which, being fastened to the ground by means of a cable attached to it, keeps a ship from driving.

**Andro-ides**, *s.* from *ανδρος*, *andrōs*, of a man, and *ειδος*, *eidōs*, form. A term under which some scientific writers have classed all the *Automata* made to imitate the human form.

**A-n-eccotes**, *s.* from *α*, *a*, not, and *εκδοτος*, *ēkdōtōs*, published. A circumstance not publicly known.

**Anemo-graphy**, *s.* See **GRAPHÉ**, p. 10.

**Anemo-meter**, *s.* See **METREO**, p. 20.

Anemo-scope, *s.* See ΣΚΟΠΕΟ, p. 28.

Angel, *s.* from αγγελλω, <sup>n</sup>aggēllō, I deliver a message.

A spirit employed by God to manifest his will (that is, to deliver his orders) to human beings.

A-n-odyne, *adj.* from α, *a*, not, and ὀδυνη, ὀdunē, pain.

A term applied to substances which assuage pain.

A-nomaly, A-nomy, *s.* See ΝΟΜΟΣ, p. 22.

A-n-onymous, *adj.* See ΟΝΟΜΑ, p. 23.

A-n-orexy, *s.* from α, *a*, not, and ορεξις, orēxis, appetite.

Want of appetite.

A-n-osmia, *s.* from α, *a*, not, and οσμη, ὀsmē, smel: (ὀζω, ὀzō, I smell). A loss of the sense of smelling.

Ant-agonist, *s.* from αντι, *anti*, against, opposite, and αγωνιστης, agōnistēs, a combatant. One who opposes another.

Ant-arctic, *adj.* from αντι, *anti*, against, opposite to, and αρκτος, arktōs, the bear. Relating to the south pole. See ARCTIC. Austral-asia is the designation given in modern geography to a fifth great division of the globe, including New Holland and other islands, because they are to the *south* of Asia. *Auster* is the Latin word for the south wind, or the south part of the world.

Ant-arthritic, *adj.* from αντι, *anti*, against, and αρθριτις, arthritiς, the gout. A term applied to medicines against the gout.

Ant-helmintics, *adj.* from αντι, *anti*, against, and ἔλμινθος, h-ēlminthōs, gen. of ἔλμινς, h-ēlmins, a worm.

A term applied to medicines given to destroy worms.

Antho-logy, *s.* See ΛΟΓΟΣ, p. 13.

Antho-mania, *s.* See ΜΑΝΙΑ, p. 18.

Anthro-pophagi, *s.* See ΦΑΓΟ, p. 26.

Anti-chronism, *s.* See ΧΡΟΝΟΣ, p. 7.

**Anti-dote, s.** from *αντι, anti*, against, and *δωτινη, dōtinē*, a thing given. A medicine administered to prevent the bad effects of any injurious thing taken into the stomach; and figuratively, an expedient to prevent the bad tendency of any opinion or doctrine.

**Anti-nomy, s.** See *NOMOS*, p. 22.

**Anti-pathy, s.** See *ΠΑΤΗΟΣ*, p. 26.

**Anti-podes, s.** from *αντι, anti*, opposite, and *ποδες, pōdēs*, the feet. Those people who live on opposite sides of the globe, and who have their feet directly opposite to each other. Their days and nights are contrary, as also their seasons of the year. When it is winter to the one, it is summer to the other, and when it is noon to the one, it is midnight to the other.

**Anti-scii, s.** See *ΣΚΙΑ*, p. 27.

**Anti-strophe.** See *STROPHE*.

**Anti-thesis, s.** from *αντι, anti*, against, and *θεσις, thēsis*, the laying down words — a proposition. A mode of expression by which contrary qualities are opposed to each other.

**Antæ-cii, s.** See *ΟΙΚΕΟ*, p. 23.

**A-pathy, s.** See *ΠΑΤΗΟΣ*, p. 26.

**A-phony, s.** See *ΡΗΟΝΕ*, p. 27.

**Apho-rism, s.** from *αφορίζω, aphōrizō*, I determine, or give a definition. A short precept; or a short sentence which clearly enumerates the various properties of a thing.

**Apo-calyse, s.** from *αποκαλυψις, apōkalupsis*; *απο, apō*, from, removed from, and *καλπις, kalpis*, a covering; *καλυπτω, kaluptō*, I cover. Taking the cover from, is revealing, thence "Apocalypse" is the name given to the last book in the New Testament, otherwise called "The Book of Revelation."

**Apo-crypha, s.** from *απο, apō*, from, and *κρυφια, kryptia*, hidden, concealed (*κρυπτω, kryptō*, I hide). The

books of the Apocrypha were excluded from the list of canonical books during the first four centuries of the church; therefore *hidden from the public*. — “It is generally agreed, that these books were never admitted into the Hebrew canon: they were all composed after the sacred catalogue was closed: there are none of them to be found in Hebrew, all of them are in the Greek, except the 2d Book of Esdras, which is only in Latin. The Books of the Apocrypha are admitted to be read (in the church of England) for ‘an example of life and instruction of manners,’ according to the language of our 6th article, which is an expression adopted from Jerome.” — *Reeves's Bible*.

Apo-logue, s. } See Logos, p. 13.  
Apo-logy, s. }

Apo-phthegm, s. from *απο*, *apō*, from or forth, and *φθεγμα*, *phthēgma*, utterance. A remarkable saying, a valuable maxim, uttered on some sudden occasion.

Apo-stacy, s. from *απο*, *apō*, from, and *ιστημι*, *istēmi*, I stand, keep away. A departure from principles once professed. — Apostate, from *apōstatēs*, a deserter.

Apo-stle, s. See **STELLO**, p. 30.

Apo-strophe, s. from *απο*, *apō*, from, and *στρεφω*, *strēphō*, I turn. A figure or mode of expression, in which the speaker breaks off abruptly, and directs his discourse to some other person. In grammar, a note of contraction, like a comma; as, *tho'*, for though; *lov'd*, for loved.

Apo-theosis, s. See **THEOS**, p. 32.

Aræo-meter, s. See **METREO**, p. 20.

Arche-type, s. See **TUPOS**, p. 33.

Archi-grapher, s. See **GRAPHE**, p. 10.

Archi-lect, s. from *αρχος*, *archōs*, the chief, and *τεκτων*, *tektōn*, builder. A master builder.

Arctic, *adj.* from *αρκτος*, *arktōs*, a bear. Belonging to the constellation called the Bear, which is in the northern hemisphere; hence the word ARCTIC is applied to all that relates to the north pole, as, "The Arctic Expedition." See ANTARCTIC.

Areo-pagus, *αρειοπαγος*, *arēiōpagōs*, compounded of *αρειος*, *arēiōs*, and *παγος*, *pagōs*, "The hill of Mars," where was held the supreme council of Athens [*αρεος*, *arēōs*, genitive case of *Αρης*, *Arēs*, Mars, *παγος*, *pagōs*, a hill or mound]. The court of Areopagus was the most sacred and venerable tribunal of all Greece. See Acts, chap. xvii. v. 19. In this court all causes were heard in the dark, in order that the senators might not be influenced by seeing either plaintiff or defendant,

Aristo-crazy, *s.* See KRATEO, p. 13.

Arith-metic, *s.* from *αριθμος*, *arithmōs*, number. Relating to numbers.

Arithmo-mancy, *s.* See MANTEIA, p. 19.

Ar-thritic, *s.* See ANTARTHRITIC.

Aromatic, *s.* from *αρωμα*, *arōma*, an odour. A term applied to substances which have an agreeable spicy odour and pungent taste.

Ar-rhaphostic, from *α*, *a*, not, and *ῥαφή*, *raphē*, a seam. "Patent arrhaphostic shoes" are shoes made from a single piece of leather *without* any seam.

A-sbestos, from *α*, *a*, not, and *σβεννυμι*, *sbēnumi*, I destroy by burning. A fossil so called, because it is capable of resisting the power of fire. The ancients formed it into cloth, and it is at present used in the Eupyrion (see EUPYRION, p. 66), because it is able to resist the power of the acid employed in that preparation.

Ascetic, *s.* from *ασκητης*, *askētēs*, one wholly employed in exercises of devotion and mortification.

A-scii, *s.* See SKIA, p. 27.

Asmato-graphy, *s.* See GRAPHE, p. 10.



**Asparagus, s.** from *ασπαραγος*, *asparagōs*, a general term for young plants, before they unfold their leaves.  
— *Asparagus*, with us, is restricted to a particular plant well known in kitchen-gardens.

**A-sphyxia, s.** from *α*, *a*, not, and *σφυξις*, *sphuxis*, a pulse.  
That state of the body during life in which pulsation cannot be perceived.

**Asthma, s.** from *ασθμα*, *asthma*, a difficulty in breathing.  
A difficult, laborious, and painful respiration.

**Astro-logy, s.** See *LOGOS*, p. 13.

**Astro-nomer, s.** See *NOMOS*, p. 22.

**Astro-Theology.** Theology formed on the observation of the celestial bodies. See *THEOLOGY*.

**A-sylum, s.** from *α*, *a*, not, and *συλαω*, *sulaō*, I pillage.  
A place of safety, a place free from pillage.

**A-theist, s.** See *THEOS*, p. 32.

**Atmo-sphere, s.** See *ΣΦΑΙΡΑ*, p. 30.

**A-tom, s.** from *α*, *a*, not, and *τεμνω*, *tēmnō*, I cut. A part so small as not to be cut.

**Austral-asia.** See *ANT-ARCTIC*.

**Auto-cratt, s.** See *KRATOS*, p. 13.

**Auto-graph, s.** See *GRAPHO*, p. 10.

**Automaton, s.** from *αυτοματος*, *autōmatōs*, self-moving.  
The name given to a machine which possesses the power of motion within itself.

**Axiom, s.** from *αξιος*, *axiōs*, worthy. A proposition worthy of being believed; or a proposition which, being self-evident, cannot be made plainer by demonstration: as, "two bodies cannot occupy the same space at the same time."

## B.

**BAPTISM, s.** See **BAPTO**, p. 6.

**Baro-meter, s.** See **METREO**, p. 20. **New Barometer.**

Mr. Barth of Strasburgh has published his discovery of a Barometer which will announce every change of the weather 30 hours before it happens. This instrument, which, in the time of Galileo, would perhaps have conducted the inventor into the prisons of the inquisition, will, it is asserted, give notice of thunderstorms 12 hours before they occur.

**Base, s.** from *βασίς*, *basis*, that on which any thing stands, the bottom of any thing ; hence used in a figurative sense, as synonymous with *low*, *mean*.

**Basis** has the same origin as **BASE**.

**Baro-scope, s.** See **SKOPEO**, p. 28.

**Bible, s.** from *βιβλος*, *biblōs*, or *βιβλίον*, *biblīōn*, a book

The name given to the sacred volume in which are contained the revelations of God. In a similar manner the Mahometans give the title of *Alcoran* to the book which contains the precepts of their religion. Alcoran is formed of the Arabic words *al*, the, and *koran*, book. It is well to remark that it is as erroneous to say "The Alcoran," as it would be to say "The Thebible." See "The Koran, commonly called the Alcoran, of Mohammed," translated into English by G. SALE, London, 1734.

**Biblio-grapher, s.** See **GRAPHO**, p. 10.

**Biblio-mania, s.** See **MANIA**, p. 18.

**Biblio-theca, s.** *θήκη*, *thēkē*, a repository. A library.

**Bi-gamist, s.** See **GAMOS**, p. 8.

**Bio-graphy, s.** See **GRAPHO**, p. 10. See also **Bios**, p. 6.

**Botany, s.** from *βοτάνη*, *bōtanē*, an herb. That part of natural history which treats of plants, herbs, and flowers.

**Brachy-graphy, s.** See **GRAPHO**, p. 10.

**Broma**, from βρωμα, *brōma*, food of any kind that is masticated and not drank.

**Bronto-logy**, *s.* See **Logos**, p. 13.

**Bucolic**, *adj.* from βους, *bōus*, an ox (whence *bou-kolos*, a shepherd or herdsman). A term applied to poetry in which shepherds or herdsmen are represented as speaking. — In composition, *bous* or *bou*, means “large \*” or “much;” hence we have *Bu-limy* (*limōs*, hunger), which signifies an enormous appetite. — *Bou-cephalus*, the celebrated horse of Alexander, received its name on account of its large head. See **CEPHAL-ALGIA**.

**Bullet**, *s.* from βολη, *bōlē* (βαλλω, *ballō*, I throw), the action of throwing, or the thing thrown.

## C.

**CABAL**, *s.* by some, is derived from the noise made by the trampling of horses, in Greek, καβαλλῆς, *kaballēs*: by others it is said to be of true English origin, and of no higher authority than the time of Charles II. who, according to Goldsmith, “was beset by some desperate counsellors.” The principal of these were Clifford, Ashby, Buckingham, Arlington, and Lauderdale; a junto distinguished by the appellation the “*Cubal*,” a word formed of the initial letters of their names.

**Cach-exy**, *s.* from κακος, *kakōs*, bad, and ἔξις, *h-ēxis*, a habit. Such a habit of body as hinders nutrition and weakens the vital functions.

**Caco-ethes**, *s.* from κακος, *kakōs*, bad, and ἔθη, *ēthē*, custom. A bad custom. The word is seldom used alone, but generally in combination with some other word: as, *Cacoethes carpendi*, a rage for collecting; *Cacoethes*

---

\* In like manner, we use the word “horse,” when we speak of a “horse-radish,” a “horse-laugh.”

*loquendi*, a rage for speaking, a wish or itching to speak frequently in public; *Cacoethes scribendi*, an itch for writing. He has the *cacoethes scribendi*; that is, he is an arrant scribbler.

Caco-phony, *s.* See PHONE, p. 27.

Calco-graphy, *s.* See GRAPHO, p. 10.

Cali-graphy, *s.* See GRAPHO, p. 10.

Calis-thenic, from *καλος*, *kalōs*, fair, and *σθενος*, *sthēnōs*, strength. Calisthenic exercises, are exercises devised for giving strength and elegance to the female figure.

Capno-mancy, *s.* See MANTEIA, p. 19.

Cardi-algia, *s.* See ALGOS, p. 4.

Cata-comb, *s.* from *κατα*, *kata*, below, and *κυμβος*, *kumbōs*, a hollow place. A subterraneous cavity for the burial of the dead.

Cata-logue, *s.* See LOGOS, p. 13.

Cata-ract, *s.* from *κατα*, *kata*, down, and *ῥασσω*, *rhassō*, I dash against. A cascade or fall of water.

Cata-rrh, *s.* from *κατα*, *kata*, down, and *ῥεω*, *rhēō*, I flow. The disease commonly called a cold in the head.

Cata-strophe, *s.* from *κατα*, *kata*, against, and *στρεφω*, *strēphō*, I turn. The change which produces the final event in a dramatic poem, or tragedy; whence it usually means an unhappy conclusion.

Cat-echism, *s.* A form of instruction by question and answer; or *oral* instruction, as distinct from *written* instruction, and accommodated to those who could not read. The word is formed of *κατα*, *kata*, from side to side, and *ηχος*, *ēchōs*, a sound, in reference to the mode by which such instruction was given to classes or schools.

Cat-egory, *s.* from *κατα*, *kata*, according to, and *αγορευω*, *agōrēō*, I speak. A distinct arrangement. The adjective categorical is applied to what is precise, as "a categorical answer."

**Cathedral**, *s.* from *καθεδρα*, *kathēdra*, a seat. A church in which there is a seat especially destined for a bishop. The word cathedral is used in a sense similar to Bible; cathedral is the *seat*, as Bible is the *book*. See BIBLE.

**Catholic**, *adj.* from *καθολικος*, *kathōlikōs*, universal. It is to be particularly remarked that when, in the Liturgy of the Church of England, the *Holy Catholic Church* is prayed for, it is to be understood of all "who profess or call themselves Christians;" for "where Christ is, there is the Catholic Church," says one of the apostolic fathers.

**Catholicon**, *s.* from *καθολικος*, *kathōlikōs*, universal. A universal medicine.

**Caustic**, *s.* from *καιω*, *kaiō*, I burn. Substances which corrode or destroy the part to which they are applied.

**Cauterization**, *s.* from *καιω*, *kaiō*, I burn. The act of burning with a hot iron or caustics.

**Cemetery**, *s.* from *κοιμαω*, *kōimaō*, I sleep. A place set apart for the burial of the dead. Anciently, none were buried in churches or church-yards; it was even unlawful to bury within cities, and the cemeteries were without the walls. In 1804, a decree was issued by the French government to prevent burying in churches and church-yards.

**Ceno-bite**, *s.* See BIOS, p. 6.

**Ceno-taph**, *s.* from *κενος*, *kēnōs*, empty, and *ταφος*, *taphōs*, a sepulchre. A monument erected for a person buried in another place.

**Cephal-algia**, *s.* See ALGOS, p. 4.

**Chalco-graphy**, *s.* See ΓΡΑΦΗ, p. 10.

**Chaos**, *s.* from *χαος*, *chaōs*, a confused mass. That confusion in which matter lay when newly produced out of nothing, at the beginning of the world, before God had put it into the condition wherein it was after the six days' creation.

Chili-arch, *s.* See *ARCHE*, p. 5.

Chiliast, *s.* from *χιλίας*, *chilias*, a thousand. One who believes that Christ will reign a thousand years on earth before the general judgment.

Chimera, *s.* from *χίμαιρα*, *chimaira*, a she-goat. A fabulous monster which spouted fire, with a lion's head, a serpent's tail, and a goat's body.

Chiro-mancy. See *MANTEIA*, p. 19.

Chiro-logy, *s.* See *LOGOS*, p. 18.

Chiro-plast, *s.* from *χειρ*, *chēir*, hand, and *πλασσω*, *plassō*, I form; is the name given to a machine employed in order to *form* the *hand* for playing the piano-forte.

Chir-urgy, *s.* The English word *surgery* is a corruption of this word. Chirurgy is formed of *χειρ*, *chēir*, a hand, and *εργον*, *ērgōn*, a work, because surgical operations are performed by the hand.

Choler, *s.* from *χολη*, *chōlē*, bile. Passion. The ancients supposed that a superabundance of bile produced a disposition to anger. See *MELANCHOLY*.

Choro-graphy, *s.* See *GRAPHE*, p. 10.

Christ, *s.* from *χριστος*, *christōs* anointed. Hence used as a title of Jesus.\* *The Anointed, The Christ.* It is of the same import as the Hebrew word *Messiah*. So St. John expressly informs us. John i. 20. and iv. 25. — II. The word Christ sometimes denotes the Christian church, or that society of which Christ is the head, as 1 Cor. xii. 12. 27. — III. It denotes *The doctrine of Christ.* Eph. iv. 20. — IV. *The benefits of Christ.* Heb. iii. 14. — V. *The Christian Spirit and Temper.* Eph. iii. 17., Gal. iv. 19. *Parkhurst.*

Chromatics, *s.* from *χρωμα*, *chrōma*, colour. That part of optics which explains the several properties of the colours of light, and of natural bodies. *Chromatic* is

\* The word "Jesus" means Saviour. See Matt. i. 21.

a term applied to a species of music which proceeds by several semi-tones and minor thirds. Why it received this denomination is not very clear. “*Χρωμα* (*chrōma*) may, perhaps, not only signify a colour, but that shade of a colour by which it melts into another, or what the French call *nuance*. If this interpretation be admitted, it will be highly applicable to semitones; which, being the smallest interval allowed in the diatonic scale, will most easily run into another.” (*Ency. Brit.*) “The *chromatic* species of music is admirably fitted to express grief and affliction.”

Chromato-graphy, *s.* See *GRAPHE*, p. 10.

Chronic, *adj.* from *χρονος*, *chrōnōs*, time. A term applied to diseases which continue a long time. — The word *Chronicle* has the same origin.

Chrono-gram, *s.* See *GRAMMA*, p. 9.

Chrono-logy, *s.* See *LOGOS*, p. 13.

Chrono-meter, *s.* See *METREO*, p. 20.

Chrysalis, *s.* from *χρυσος*, *chrysōs*, gold. In natural history, a state of rest and seeming insensibility, which butterflies, and several other kinds of insects, must pass through before they arrive at their winged or most perfect state. Many of the butterfly species appear superbly clothed in gold. These elegant species have obtained the names *Chrysalis* and *Aurelia*, which are derived from the Greek and Latin words, signifying gold; and from these all other bodies of the same kind have been called by the same name, though less or not at all entitled to them.

Chryso-pœia, *s.* from *χρυσος*, *chrysōs*, gold, and *ποιεω*, *pōiēō*, I make. The supposed art of making gold.

Chyle, *s.* from *χυλος*, *chulōs*, juice or liquid. The milk-like fluid formed in the stomach by digestion, and afterwards changed into blood.

Clepsydra, *s.* from *κλεπτω*, *klēptō*, I hide, and *ὕδωρ*, *h-udōr*, water. A machine, the movements of which are effected by water that is *hidden*.

Clergy, from κληρος, *klērōs*, a lot or inheritance. The origin of this term is found in the Old Testament, where the tribe of Levi is called "the inheritance of the Lord," and reciprocally God is called their "inheritance," because that tribe was entirely consecrated to the service of God.

Clido-mancy, *s.* See ΜΑΝΤΕΙΑ, p. 19.

Climacteric, *adj.* κλιμαξ, *klimax*, degree; κλιμακτηρ, *klimaktēr*, ladder; κλιμακτηρικῶς, *klimaktērikōs*, by degrees; as from 7 to 7; 9 to 9. A critical year, or period of time, in which the astrologers pretended that considerable changes would arise either in the health or fortunes of men. According to some, this is every seventh year; but others allow only those years produced by multiplying 7 by the odd numbers 3, 5, 7, 9, to be climacterical. These years, they say, bring with them some remarkable change with respect to health, life, or fortune. The *Grand Climacteric* is the 63d year, being 7 multiplied by 9; some make two, and add to this the 81st, being 9 multiplied by 9. The other climacterics considered as remarkable are the 7th, 21st, 35th, 49th, and 56th.

Climate, *s.* from κλιμα, *klima*, that which inclines or declines, is a space upon the surface of the terrestrial globe, measured from the equator to the polar circle, in each of which spaces the longest day is half an hour longer than in that nearer the equator. Climates were so called because in numbering them they *decline* from the equator and *incline* towards the pole. In general, the term climate is bestowed on any country or region differing from another, either in respect to the seasons, or the temperature of the air, without any regard to the longest day.

Climax, *s.* from κλιμαξ, *klimax*, a gradation. A figure of speech, wherein the word or expression which ends the first member of a period begins the second, and so on; so that every member will make a distinct sentence, taking its rise from the next foregoing, till the argument and period be beautifully finished; **as**



in the following instance : " After we have practised good actions awhile, they become easy ; and when they are easy, we begin to take pleasure in them ; and when they please us, we do them frequently ; and by frequency of acts, a thing grows into a habit, and confirmed habit is a second kind of nature ; and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise ; nay, we do it many times when we do not think of it."— *Dr. Tillotson.*

**Coffin, s.** from *κοφινος*, *kōphinōs*, a coffer or coffin. The chest in which a dead body is usually put for interment. Being put into a coffin was by the ancients considered as a mark of the highest distinction, though with us the poorest people have their coffins. At this day, in the East, they are not at all made use of. Joseph II. Emperor of Germany, in 1781, enacted a law by which the interment of dead bodies was prohibited ; nay, it was ordered that they should be buried in bags, and covered with quicklime, in order to promote their putrefaction, and prevent the exhalation of noxious vapours. The regulation met with so universal and decided an opposition, that the monarch was speedily induced to repeal it.

**Comedy, s.** See *ÆIDO*, p. 1.

**Comet, s.** A heavenly body in the planetary region, appearing suddenly, and again disappearing ; and, during the time of its appearance, moving in its proper orbit like a planet. The popular division of comets into tailed, bearded, and hairy, rather relates to the different circumstances of the same comet, than to the phenomena of several. Thus, when the comet is westward of the sun, and sets after it, the comet is said to be tailed, because a train of light follows it in the manner of a tail ; when the comet is eastward of the sun, and moves from it, the comet is said to be bearded, because the light is before it in the manner of a beard ; lastly, when the comet and the sun are diametrically opposite (the earth between them), the

train is hid behind the body of the comet, except a little that appears round it in the form of a *border of hair*; and from this last appearance the word comet is derived; the Greek word *κομη*, *kōmē*, signifying *hair*. Various conjectures have been formed respecting the tails of comets; some maintain they are the beams of the sun's light transmitted through the comet's head; others, that they arise from the refraction which light suffers in passing from the comet to the earth; others, that they are vapours arising from the comet, and tending towards the parts opposite to the sun.

**Cone**, *s.* from *κωνος*, *kōnōs*, a cone. A solid body of which the base is a circle, and the summit ends in a point.

**Coryphæus**, *s.* The name given by the Greeks to the chief conductor of their chorus, who beat the time; it is now used for the chief of a party or sect.

**Cranio-logy**, *s.* A term sometimes used instead of the more precise one of **Cranioscopy**. See **ΣΚΟΠΕΟ**, p. 28.

**Collops**, from *κολαβος*, *kōlabōs*, a little mouthful, or small slice of meat.

**Cosmetic**, *s.* from *κοσμεω*, *kōsmēō*, I adorn. A terrix applied to substances supposed to possess the power of improving beauty.

**Cosmo-gony**, from *κοσμος*, *kōsmōs*, the world, and *γονος*, *gōnōs*, birth, is a term applied to accounts which treat of the creation of the world. Thus, we speak of the **Cosmogony** of Moses, or the accounts of the creation, as related in the book of Genesis (see **Genesis**). Various opinions were held by the ancients concerning the origin of the universe, and the time, as well as the manner, of its formation.

**Cosmo-graphy**, *s.* See **ΓΡΑΦΗ**, p. 10.

**Cosmo-polite**, *s.* from *κοσμος*, *kōsmōs*, the world, and *πολιτης*, *pōlitēs*, a citizen. A citizen of the world, or one who is at home in every place.

Cosm-orama, *s.* See ORAMA, p. 24.

Crime, *s.* from *κρῖμα*, *krima*, a transgression of the law.

"It is a melancholy truth, that among the variety of actions which men are daily liable to commit, no less than 160 have been declared by act of parliament to be felonies without benefit of clergy; or, in other words, to be crimes which incur the penalty of capital punishment, that is, death." In distinguishing between words often esteemed synonymous, we may remark, that actions contrary to the precepts of religion, are *sins*; actions contrary to the principles of morals, are called *vices*; and actions contrary to the laws of the state, are called *crimes*. Consistently with this, a *sin* is the object of Theology; a *vice*, of Ethics; and a *crime*, of Jurisprudence.

Crisis, *s.* from *κρίσις*, *krisis*, the act of forming a judgment. The sudden change of symptoms in acute, febrile diseases, indicating recovery or death; it denotes also the point of time at which any affair comes to its height.

Criterion, *s.* from *κριτήριον*, *kritērion*, a mark by which any thing is judged of, with regard to its goodness or badness.

Critic, *s.* from *κρίνω*, *krinō*, I discern. One who is capable of judging in matters of literature, and able to distinguish the beauties and faults of writing; it is also used to express a person apt to find fault.

Critical, *adj.* from *κρίνω*, *krinō*, I discern. Exact, nicely judicious.—CRITICAL DAYS. Many physicians have been of opinion, that there is something in the nature of fevers, which generally determines them to be of a certain duration; and therefore that their terminations, whether salutary or fatal, happen at certain periods of the disease, rather than at others. These periods are called *critical days*. The critical days are the 3d, 5th, 7th, 9th, 11th, 14th, 17th, 20th.

**Crypt**, *s.* from κρυπτω, *kryptō*, I hide. A subterraneous cellar, or vault, especially under a church, for the interment of particular families or persons.

**Crypto-graphy**, *s.* See **GRAPHÉ**, p. 10.

**Crystal**, *s.* from κρυσταλλος, *krustallōs*, ice. The term crystal seems to have been first applied to rock crystal, for, from its hyaline appearance, and its being procured among cold mountainous regions, in which ice is to be found in all seasons of the year, it bears a much nearer resemblance to ice than any other crystallized substance; and was at first supposed to be nothing more than water indurated by continued frost to a greater degree than common ice, and therefore more permanent. The term was, however, afterwards used in a more extended sense, and applied to all substances, uniting, after a separation of their particles, into a regular figure. Thus the term is used to express salts congealed in the manner of crystal.

**Cube**, *s.* from κυβος, *kubōs*, a die. A regular solid body, consisting of six square and equal faces or sides, with the angles all right, and therefore equal.

— **CUBES AND SQUARES OF NUMBERS.** The square root of a number is that which, multiplied by itself, produces the *square*, thus,

$$\begin{array}{r} 1 \quad 1 \quad 1 \\ 1 \quad 1 \quad 1 \\ 1 \quad 1 \quad 1 \end{array}$$

3 is the *square root* of 9, and 9 is the square of 3. The cubes or cubit numbers are formed by multiplying any numbers twice by themselves, thus 3 is the *cube root* of 27 (3 times 3 are nine, and 3 times 9 are 27), and 27 is the cube of 3.

**Cyclo-pædia**, *s.* from κυκλος, *kuklōs*, a circle, and παιδεία, *paidēia*, instruction. A course of the sciences. The term has of late been applied to books which, without pretending to exhibit the entire *circle* of the *sciences*,

**convey** a familiar and instructive exposition of the most important of them. Of the various books published under the title of *Pocket Cyclopædia*, that edited by Mr. MILLARD is, perhaps, the best that can be named. It is not a mere compilation, as, in consequence of the public situation held by the editor, he has been enabled to give an accurate and interesting view of the various branches of the sciences, either from his personal knowledge, or by the assistance of some of the first practical men of the metropolis.

**Cyclops, s.** A race of beings of gigantic stature, who are said to have inhabited the western part of Trinacria, supposed by some to be Sicily, and to have had but one eye, and that in the middle of the forehead; whence their name, *κυκλος*, *kuklōs*, a circle, and *οψ*, *ōps*, an eye. The celebrated adventures of Ulysses in the cave of the Cyclops are related in the *Odyssey*.

**Cylinder, s.** from *κυλινδω*, *kulindō*, I roll. A body having a circular form.

**Cynic, s.** from *κυνικος*, *kunikōs*, dog-like. A term applied to a critic who is too apt to find fault.

## D.

**DACTYLIO-MANCY, s.** See *MANTEIA*, p. 19.

**Dacty-logy, s.** See *LOGOS*, p. 13.

**Deacon, s.** from *διακονος*, *diakōnōs*, a minister, whose office is to assist the priest at the altar.

**Deca-gon, s.** See *GONIA*, p. 9.

**Deca-logue, s.** See *LOGOS*, p. 13.

**Dem-agogue, s.** See *AGO*, p. 4.

**Demo-cracy, s.** See *KRATOS*, p. 13.

**Demonolatry, s.** from *δαιμων*, *daimōn*, an evil spirit, and *λατρεια*, *latreia*, worship. The worship of demons.

**Despot, s.** from *δεσποτης*, *dēspōtēs*, one that governs with unlimited power.

**Deutero-nomy, s.** See **ΝΟΜΟΣ**, p. 22.

**Diadem, s.** from *διαδῆμα*, *diadēma*, a mark of royalty worn on the head.

**Di-æresis**, from *δια*, *dia*, asunder, and *αἰρέω*, *airēō*, I take. The disjunction or separation of letters, as in the word *aërial*. The act of dividing.

**Diagnosis, s.** from *διαγινώσκω*, *diaginōskō*, I know thoroughly, signifies the distinction of the nature of one disease from that of another resembling it, by means of a collected view of the symptoms. See **PROGNOSIS**.

**Dia-gonal, s.** See **ΓΟΝΙΑ**, p. 9.

**Dia-gram, s.** See **ΓΡΑΜΜΑ**, p. 9.

**Dialect, s.** from *διαλεκτός*, *dialēktōs*, a dialect, which is from the verb *διαλέγομαι*, *dialēgōmai*, I discourse. The peculiar language of some province, or part of a nation, formed by corruption of the general or national language. In Great Britain, almost every county has a dialect of its own; all differing considerably in pronunciation, accent, and tone, though the language is the same.

**Dialectics, s.** (See **DIALECT**.) That branch of logic which teaches the rules and mode of reasoning.

**Dia-logue. See** **ΛΟΓΟΣ**, p. 13.

**Dia-meter, s.** See **ΜΕΤΡΟ**, p. 21.

**Dia-pason, s.** from *δια*, *dia*, through, and *πας*, *pas*, all. A chord in music including all the tones.

**Dia-phanous, adj.** from *δια*, *dia*, through, and *φαίνω*, *phainō*, I appear. Clear, transparent. [Transparent is from the Latin words *trans*, through, and *pareo*, I appear.]

**Dia-phragm, s.** from *δια*, *dia*, through, and *φράγμα*, *phragma*, a fence. The membrane which separates the chest or upper cavity of the body from the abdomen or lower cavity.

**Dia-r-rhœa**, *s.* from *δια*, *dia*, through, and *ῥεω*, *rhêō*, I flow. A looseness.

**Dia-stole**, *s.* from *δια*, *dia*, asunder, and *στέλλω*, *stêllō*, I stretch. The dilatation of the heart, the opposite to *Systole*.

**Dia-tonic**, *adj.* a term signifying the ordinary sort of music, which proceeds by tones or degrees. It contains only the greater and lesser tone, and the greater semitone. *Diatonic* is compounded of *δια*, *dia*, a preposition signifying a transition from one thing to another, and the substantive *τονος*, *tônōs*, which imports a given degree of tension. See **TONE**.

**Dia-tribe**, *s.* from *δια*, *dia*, through, and *τριβω*, *triōō*, I wear. A tedious disputation.

**Didactic**, *adj.* from *διδασκω*, *didaskō*, I teach. A term applied to writings which inculcate moral precepts.

**Di-lemma**, *s.* from *δισ*, *dis*, twice, and *λημμα*, *lēmma*, an argument. An argument consisting of two or more propositions, so disposed, that, grant which you will of them, you will be pressed by the conclusion : as in the following celebrated dilemma. “ A youth named Evathlus engaged with Protagoras to learn dialectics, upon condition that he should pay him a large sum of money the first cause he pleaded, in case he gained the same. Evathlus, when fully instructed, refused to pay the condition. Protagoras brings his action, arguing thus : ‘ You must pay the money ‘ however the cause go ; for if I gain, you must pay ‘ in consequence of the sentence, as being cast in the ‘ cause ; and if you gain it, you must pay in pursuance of our covenant.’ ‘ Nay,’ Evathlus retorts, ‘ which way soever the cause is decided, you will ‘ have nothing ; for if I prevail, the sentence gives ‘ it that nothing is due ; and if I lose, then there ‘ is nothing due by the covenant.’ It is said that the court, unable to decide in favour of either party, ordered them to appear a hundred years afterwards

to receive judgment." The word is now commonly used to express a difficult or doubtful choice; a vexatious alternative.

**Dio-astro-doxon**, *s.* from *δια*, *dia*, through or by, *αστηρ*, *astēr*, a star, and *δοξα*, *dōxa*, glory. The name given to a machine constructed lately by Mr. Lloyd, and intended to show the glory of the stars. See **EDOURANION**.

**Dio-cese**, *s.* See **ΟΙΚΕΟ**, p. 23.

**Di-oraina**, *s.* See **ΟΡΑΜΑ**, p. 24.

**Di-phthong**, *s.* See **ΠΗΘΗΓΟΣ**, p. 27.

**Diploma**, *s.* from *διπλωμα*, *diplōma* (*διπλοος*, *diplōōs*, double), a double thing, or that of which there is a duplicate. It was originally a letter or writing of a sovereign, conferring a title or dignity, or granting some privilege, of which a duplicate was kept. These instruments were originally written on tables of wax folded together, whence their name. The term is now restricted to the instrument by which a legalised incorporation, as a university or college, confers a title or dignity, or a privilege to practise in a learned profession.

Diplomacy is the knowledge of the relations of independent states to each other. Diplomatics is the science of diplomas, or of ancient literary monuments, public documents, &c. Diplomatics is now more commonly used to denote that branch of knowledge which ought to be possessed by an ambassador to a foreign court. The art of diplomatics has been cultivated with great assiduity by every country in Europe, for many years past. The principal aim of the *Corps Diplomatique* (as the French term ambassadors) is to discover the movements and intentions of their brethren, and to conceal their own.

**Disk**, *s.* from *δισκος*, *diskōs*, a dish, also a quoit. The face of the sun or any planet, such as it appears to us. Though each of these bodies is nearly spherical, it



appears as a circular plane, and this is the *disk*. The *disk* of a leaf is the whole surface; the disk of a flower is the central part. The *discus* of the ancients is sometimes called, in English, *quoit*, but improperly; the game of quoits is a game of skill. [Quoit is from the Dutch word *cate*, and means something which is thrown at a certain object, placed at a great distance.] The *discus* was only a trial of strength, as among us is the game of throwing the hammer.

Dis-syllable, *s.* See SULLABE, p. 31.

Di-stich, *s.* See STICHOS, p. 31.

Docimasia, *s.* from δοκιμαζω, *dōkimazō*, I try. A custom among the ancients, by which every man was obliged to give an account of himself and his past life. From the same origin is derived the adjective *docimastic*, which is added to the word art, to denote the art of examining fossils, in order to ascertain what metals they contain.

Dodeca-gon, *s.* See GONIA, p. 9.

Dogma, *s.* from δογμα, *dōgma*, an opinion. An established principle.

Doxo-logy, *s.* See DOXA, p. 7, and LOGOS, p. 13.

Dram, drachm, *s.* from δραχμη, *drachmē*, an Attic weight.

Drama, *s.* from δραμα, *drama*, which signifies a poem in which the action is not related but represented.

Dromedary, *s.* from δρομας, *dromas*, quickly running, through the Low Latin *dromedarius*.

Dropsy, *s.* from ὑδρωψ, *h-udrōps*, dropsy.

Druid, *s.* from δρυς, *drus*, an oak. A name given to the priests among the ancient Britons, because the woods were the place of their residence. "But it is hard," says a writer in the *Encyclopædia Britannica*, "to imagine how the ancient Britons should come to speak Greek; and he derives Druid from the old

British words, *dru*, or *derw*, oak, and *hud*, incantation; which is the most probable supposition.—*Druo-pædia* is the title of a work relative to the Druidical System of Education. [For the meaning of "*pædia*," see *ENCYCLOPÆDIA*.]

**Dryads, s.** from *δρυς*, *drus*, an oak. A species of female deities, supposed to preside over the woods.

**Dynamics, s.** from *δυναμις*, *dunamis*, power. That part of mechanics which has for its object the action of forces on solid bodies, when the result of that action is motion.

**Dynamo-meter, s.** See *METREO*, p. 20.

**Dynasty, s.** from *δυναστης*, *dunastēs*, government. A race or succession of kings in the same line or family.

**Dys-pepsia, s.** from *δυσ*, *dus*, bad, and *πεπτω*, *pēptō*, I concoct. Bad digestion.

**Dys-pnœa, s.** from *δυσ*, *dus*, bad, and *πνέω*, *pnēō*, I breathe. A difficulty of breathing.

## E.

**ECCLESIASTIC, s.** from *εκκλησια*, *ekklēsia*, the church. A person dedicated to the ministry.

**Echo, s.** from *ηχος*, *ēchōs*, a sound. The return of a sound.

**Ec-lectic, adj.** from *εκ*, *ēk*, out of, and *λεκτος*, *lēktōs*, collected. One of those philosophers, who, without attaching themselves to any particular sect, took from any what they judged good. The term is now used as the title of a review.

**Ec-lipse, s.** from *εκ*, *ēk*, out of, and *λείπω*, *lēipō*, I leave. The obscuration or darkening of the luminaries of heaven.

**Ec-loguc, s.** See *LOGOS*, p. 13.

Eco-nomy, *s.* See ΝΟΜΟΣ, p. 22.

Ec-stasy, *s.* from εκ, *ék*, out of. and στασις, *stasis*, a standing. An excess of joy. Any passion by which the thoughts are absorbed, and in which the mind is for a time lost.

Eid-ouranion, *s.* from εἶδος, *éidos*, a form, and οὐρανός, *ouranós*, heaven. The name given to a machine lately constructed by Mr. Walker, and intended to represent the heavenly bodies. See ΔΙΟΑΣΤΡΟΔΟΧΟΝ.

Elastic, *adj.* from ελαυνω, *élaunō*, I repel. Having the disposition to return to the original form after impulsion.

Eleemosynary, *adj.* from ελεος, *elēōs*, compassion. Belonging to charity.

Electricity, *s.* It was very anciently observed that amber possessed the property, when warmed by friction, of attracting certain bodies. This property was named Electricity, the Greek word for amber being ηλεκτρον, *ēlektron*. The term is now very extensively applied, not only to the power of attracting light bodies inherent in amber, but to other powers, for an explanation of which reference must be had to larger works than the present.

Elegy, *s.* from ελεγεία, *ēlēgēia*, a mournful song.

El-lipsis, *s.* from εν, *én*, in, and λειπω, *lēipō*, I fail. A deficiency.

E-logy, *s.* See EULOGY.

Em-bolism, *s.* from εν, *én*, in, and βαλλω, *ballō*, I throw. The insertion of a day in order to produce regularity, as the 29th of February in leap-year.

Em-bryo, *s.* from εν, *én*, in, and βρωω, *bruō*, I grow. The state of any thing not yet fit for production.

Em-phasis, *s.* from εν, *én*, in, and φαω, *phaō*, I speak, or from φαινω, *phainō*, I show. A remarkable stress

laid on any word or sentence, or peculiar force impressed by style or pronunciation. The great importance of *emphasis* may be seen by the following example: — Will you *call* on me to-morrow? Yes, I shall *call*. — Will you call on *me* to-morrow? No, but I shall call on *your brother*. — Will you call on me *to-morrow*? No, but I shall call on the *following day*. — Will *you* call on me to-morrow? No, but my *brother* will.

Empiric, *s.* from *εμπειρικος*, *ēmpēirikōs*, one who makes experiments. One who practises the healing art upon experience, and not theory. This is the true sense in which it was originally applied, in opposition to the methodists, who were actuated by some theory or other; but it is now applied, in a very opposite sense, to those who deviate from the line of conduct pursued by scientific and regular practitioners, and vend nostrums, or sound their own praise in the public papers. [*Nostrum* is a medicine not yet made public, but remaining in some single hand. *Nostrum* is from the Latin word *noster*, our own.]

Emporium, *s.* from *εμποριον*, *ēmpōrion*, a place for carrying on commerce.

Em-pyrean, *s.* from *εν*, *ēn*, in, and *πυρ*, *pur*, fire. The highest heaven, where the element of pure fire was supposed to exist.

En-chiridion, *s.* from *εν*, *ēn*, in, and *χειρ*, *chēir*, hand. A term applied to a small volume, as being easily held in the *hand*. It has the same meaning as the word *manual*, which is from the Latin word *manus*, a hand.

En-clitic, *s.* from *εν*, *ēn*, in or upon, and *κλινω*, *klinō*, I lean. A term applied to particles, which being united to words throw back the accent upon the foregoing syllable. “When we say, ‘give me that book,’ we pronounce the word *me* as a part of the word *give*. For ‘the boy is tall,’ we say *the boy’s tall*, thus, *is* becomes a perfect *Enclitic*. This is

frequent in French, *donnez le moi* (give it to me), *est-ce lui* (is it he), and particularly in *parlé-je*, where the last syllable of *parlé* must be accented before the Enclitic. In Italian and Spanish the Enclitic is joined." (*Valpy's Greek Grammar*.) There are others which "may be called *Proclitics*, as they incline the accent on the following word: thus, in English, the article *the* is pronounced quickly, as if it made part of the following word. In poetry it coalesces with it, as ' *Above th' Aonian mount.*' " — *Valpy*.

En-comium, *s.* from *εν, ěn*, in, and *κωμαζω, kōmazō*, I celebrate in song. Praise.

En-cyclo-pædia, *s.* from *εν, ěn*, in, *κυκλος, kuklōs*, a circle, and *παιδεία, paidēia*, education. A work which treats of the whole circle of sciences.

Endeca-gon, *s.* See *GONIA*, p. 9.

En-demic, *adj.* See *DEMOS*, p. 7.

En-ergy, *s.* from *εν, ěn*, in, and *εργον, ěrgōn*, work. Peculiar force.

Enigma, *s.* from *αινιγμα, ainigma*. A term applied to that which is expressed in an ambiguous manner. *Enigmatically*, (*adverb*) in a sense which is different from that which words in their familiar acceptance imply.

Ennea-gon, *s.* See *GONIA*, p. 9.

Entelechia, *εντελεχεια, ěntělēchěia*. The state of a thing when complete, perfection, form; *i. e.* *ειδος, ěidōs*, one of the three great principles of creation held by Aristotle. "Of the secret workings of the spirit, *entelechia*, or soul, we are not conscious." — *Haslam's Lectures*.

Entomo-logy, *s.* See *LOGOS*, p. 13.

Enthusiast, *s.* See *THEOS*, p. 32.

Ep-hemeris, *s.* from *επι, ěpi*, upon, and *ἡμερα, h-ěměra*, a day. An account of daily events.

Epi-demic, *adj.* See *DEMOS*, p. 7.

Epi-dermis, *s.* from *ἐπι*, *ēpi*, upon, and *δερμα*, *dērma*, the skin. The scarf or outer thin skin.

Epi-gram, *s.* See GRAMMA, p. 9.

Epi-logue, *s.* See LOGOS, p. 13.

Epi-phany, *s.* from *ἐπι*, *ēpi*, upon, and *φαινω*, *phainō*, I appear. The commemoration of our Saviour's manifestation to the world by the blazing star, which conducted the magi to the place where he was.

Epi-scopal, *adj.* See SKOPEO, p. 28.

Epi-stle, *s.* See STELLO, p. 30.

Ep-is-ode, *s.* (*ἐπεισοδος*, *ēpēisōdōs*) from *ὁδος*, *h-ōdōs*, a way, a story introduced into another.

Epi-taph, *s.* from *ἐπι*, *ēpi*, upon, and *ταφος*, *taphōs*, a tomb. An inscription on a tomb. The French have a proverb, *Mentir comme une epitaph*; "To lie like an epitaph;" in allusion to the eulogies ordinarily contained therein, which are not always rigidly just.

Epi-thalamium, *s.* from *ἐπι*, *ēpi*, upon, and *θαλαμος*, *thalamōs*, a marriage bed. A nuptial song.

Epi-thet, *s.* from *ἐπι*, *ēpi*, upon, and *τιθημι*, *tithēmi*, I place. A word denoting any quality, good or bad, in the person or thing to which it is applied. In the phrase "Alexander the Great," great is an *epithet*, inasmuch as it designates Alexander in distinction from all other persons; it is an adjective, as it expresses a quality in distinction from the noun. Thus the same word is an epithet, as it qualifies the sense; it is an adjective as it is a part of speech.

Epoch, or Epocha, *s.* from *εποχη*, *ēpōchē*, signifies a resting-place, but applied to a time from which some dates are numbered, and to a period of time distinguished by some remarkable event or events. "The grand rebellion is an *epocha* in the History of England."

Ep-ode, *s.* See ODE, p. 1.

**Eu-pyrrion**, *s.* from *ευ, eu*, good, and *πυρ, pur*, fire.  
The name given to a newly invented fire-box.

**Erotic**, *adj.* from *ερωτος, ērōtōs*, genitive of *ερως, ērōs*, love. Relating to the passion of love, as *Erotic Poems*.

**Ethics**, *s.* from *ηθος, ēthōs*. A system of morality.

**Ethnic**, *adj.* from *εθνος, ēthnōs*. A pagan.

**Etymon**, and **Etymo-logy**, *s.* See **LOGOS**, p. 18.

**Ev-angelist**, *s.* from *ευ, eu*, good, and *αγγελω, aggēllō*,<sup>n</sup> to declare. A name given to the writers of the Four Gospels.

**Eucharist**, *s.* from *ευχαριστια, ēucharistia*, thanksgiving.  
The sacrament in which we *thankfully* commemorate the death of Christ. The Lord's Supper.

**Eudio-meter**, *s.* See **METRON**, p. 20.

**Eu-logy**, *s.* See **LOGOS**, p. 13.

**Eu-phony**, *s.* (See **PHONE**, p. 27.)—**Eu-phonon**. "Pin-nock's Patent Grand Euphonon is submitted to the musical world as an instrument every way entitled to their notice and patronage. Its exterior bears a near resemblance to the upright grand piano-forte, but its interior construction is altogether different. It produces the most melodious sounds, and is remarkable for its sweetness, power, and continuity of tone, while the bold swell of the organ, the full vibration of the harp, the dulcet strains of the hautboy and flageolet, and the sweet and expressive tones of the violin, are happily united. The touch is peculiarly light, the articulation distinct, and the player has the means of increasing or diminishing the tone at pleasure; in short, for music requiring a delicacy of expression, taste, judgment, and feeling, the **Eu-phonon** has not its equal."

**Eu-thanasia**, *s.* from *ευς, eus*, easy, and *θνησκω, thnēskō*, I die. An easy death.

**Ex-ergue**, *s.* from  $\epsilon\chi$ ,  $\xi x$ , from or out of, and  $\epsilon\rho\gamma\omicron\nu$ ,  $\xi r$ - $g\omicron n$ , a work. The space between the work and the edge of a medal, on which the inscription is usually put.

**Ex-odus**, *s.* from  $\epsilon\chi$ ,  $\xi x$ , from or out of, and  $\omicron\delta\omicron s$ ,  $\delta\acute{\alpha}\delta\omicron s$ , a way. A departure from a place. The second book of Moses is so called, because it describes the journey of the Israelites out of Egypt.

**Ex-orcise**, *v. a.* from  $\epsilon\chi$ ,  $\xi x$ , out of, and  $\omicron\rho\kappa\iota\zeta\omega$ ,  $\omicron r\kappa\iota\zeta\omicron$ , I abjure. To deliver from the influence of evil spirits by religious rites.

**Exotics**, *s.* from  $\epsilon\chi\omega\tau\iota\kappa\omicron s$ ,  $\xi r\omicron t\iota\kappa\omicron\delta s$ , foreign. Plants brought from a foreign country, or produced in it.

## F.

**FANTASY**, *s.* from  $\phi\alpha\nu\tau\alpha\sigma\iota\alpha$ , *phantasia*, an appearance. Something imaginary, subsisting only in the fancy.

## G.

**GALAXY**, *s.* from  $\gamma\alpha\lambda\alpha$ , *gala*, milk. A stream of light in the sky, so called from its white appearance. The galaxy or milky way is composed of an infinite number of stars.

**Gamut**, **Gammut**, *s.* The scale of musical notes. Guy of Arezzo, who reformed the church music about the year 1024, composed a musical scale with these six words, *ut, re, mi, fa, sol, la*. Afterwards he placed on the side of these notes, the following seven letters, A, B, C, D, E, F, G. And by reason that he placed the letter G (called in Greek *gamma*) on the note which he had added to his ancient system, the whole scale was therefore denominated, as it is to this day, *gamut*. [Query. Was it not *gamma-ut* ?]



Gastro-mancy, *s.* See MANTEIA, p. 19.

Genesis, *s.* from γενεσις, *gēnēsis*, a generation. The first book of Scripture is so termed, because it treats of the production of the world.

Genea-logy, *s.* See LOGOS, p. 13.

Gene-arch, *s.* See ARCHOS, p. 5.

Genethlia-logy, *s.* See LOGOS, p. 13.

Geo-chrono-logy, *s.* from γη, *gē*, the earth, and χρόνος, *chrōnōs*, time. (See LOGOS, p. 13.) — Geochronology of Europe. The title of a map, published by Mr. Harris, St. Paul's Church Yard, which exhibits at one view the geographical situation of countries, and the chronological succession of the sovereigns which have governed them.

Geo-graphy, *s.* See GRAPHE, p. 10.

Geo-logy, *s.* See LOGOS, p. 13.

Geo-metry, *s.* See METRON, p. 20.

Ge-orgics, *s.* from γη, *gē*, the earth, and εργον, *ērgōn*, work. A poem relating to husbandry.

Glossary, *s.* from γλωσσα, *glōssa*, a tongue. A dictionary explaining obscure or antiquated words.

Glyph, *s.* from γλυφω, *gluphō*, I scoop out, or hollow. A term used in architecture to denote a channel or cavity.

Gnomon, *s.* from γνωμων, *gnōmōn*. The stile or index on a sun-dial.

Grammar, *s.* from γραμμα, *gramma*, a letter, signifies properly "the science of letters," because letters are the elements of language and writing.

Gymnastic, *adj.* from γυμνος, *gumnōs*, naked. A term applied to athletic exercises, as leaping, wrestling, running, throwing the dart, and others.

Gymno-sophist, from γυμνος, *gumnōs*, naked, and

**σοφιστής, *sōphistēs***, a sophist. A term applied to a sect of Indian philosophers who go naked.

**Gynæco-cracy, *s.*** See **KRATOS**, p. 13.

## H.

**HAGIO-GRAPHIA, *s.*** See **GRAPHO**, p. 10.

**Halo, *s.*** from **ἅλως, *h-alōs***, area of a circle. A meteor surrounding the moon in the form of a ring.

**Harmony, *s.*** from **ἁρμονία, *h-armōnia***, an agreement of parts.\* See **MELODY**.

**Harpy, *s.*** from **ἄρπαζω, *h-arpazō***, I snatch away. A fabulous kind of bird said to be exceedingly voracious.

**Hebdomad, *s.*** from **ἑβδομα, *h-ēbdōma***, seven. A week. Hebdomadal publications are those which are issued weekly.

**Hebe, *s.*** from **ἦβη, *h-ēbē***, youth. The heathen goddess of youth.

**Hecatomb, *s.*** from **ἑκατον, *h-ēkatōn***, a hundred, and **βους, *bōus***, an ox. A sacrifice of a hundred oxen.

**Helio-scope, *s.*** See **SKOPEO**, p. 28.

**Hemi-sphere, *s.*** See **SPHAIRA**, p. 30.

**Hemi-stich, *s.*** See **STICHOS**, p. 31.

**Hemo-r-rhage, *s.*** from **αἷμα, *h-aima***, blood, and **ῥεω, *rhēō***, I flow. A flowing of blood.

**Hepta-gon, *s.*** See **GONIA**, p. 9.

\* "It appears that Harmony, as we call it, was unknown to the ancients: they used that term as we use simple melody, when we speak of it as a thing distinguished from modulated air. The term melody was applied to what we call 'Air,' or 'Song.'" — *Burney*.

Hept-archy, *s.* See *ARCHE*, p. 5.

Heresy, *s.* from *αἵρεσις*, *h-airēsis*, a wrong opinion. An opinion different from that received by the church.

Hero, *s.* from *ἥρως*, *h-ērōs*, one that preserves. A man eminent for his bravery.

Hetero-dox, *s.* See *DOXA*, p. 7.

Hetero-geneous, *adj.* See *GENOS*, p. 8.

Hetero-scii, *s.* See *SKIA*, p. 27.

Hexa-gon, *s.* See *GONIA*, p. 9.

Hier-archy, *s.* See *ARCHE*, p. 5.

Hiero-glyphs, *s.* from *ἱερός*, *h-iērōs*, sacred, and *γλυφω*, *gluphō*, I carve. The symbolical characters used by the ancient Egyptians.

Hippo-drome, *s.* from *ἵππος*, *h-ippōs*, a horse, and *δρομος*, *drōmōs*, a course. A race-course.

Homily, *s.* from *ὁμιλεω*, *h-ōmilēō*, I harangue the people. A discourse read to a religious congregation.

Homo-geneous, *adj.* See *GENOS*, p. 8.

Hom-onyma, *s.* See *ONOMA*, p. 23.

Horizon, *s.* from *ὁρίζω*, *h-ōrizō*, I limit. The line that terminates a view. The *horizon* is distinguished into sensible and real: the sensible horizon is the circular line which limits the view; the real is that which would bound it if it could take in the hemisphere.

Horo-logy, *s.* See *LOGOS*, p. 13.

Horo-graphy, *s.* See *GRAPHĒ*, p. 10.

Horo scopy, *s.* See *SKOPEO*, p. 28.

Hyaline, *adj.* from *ὑαλος*, *h-ualōs*, glass or crystal. Transparent.

Hybrid, *adj.* from *ὑβρις*, *h-ubris*, improper. A term applied to animals begotten of different species, and to plants produced from the mixture of two different

species; these are extremely common, and as productive as the simple vegetable.

**Hydra, s.** from ὕδωρ, *h-udōr*, water. A term applied to a monstrous kind of *water-serpent* said to have several heads. It is supposed that the *Hydra* was a multitude of serpents that infested the marshes of Lerna in Greece. These Hercules is said to have extirpated by setting fire to the reeds in which they lodged. The word is sometimes applied, as an epithet, to that which is productive of a multiplicity of evils. Thus, an outrageous mob is figuratively termed "a hydra-headed monster."

**Hydr-aulics, s.** from ὕδωρ, *h-udōr*, water, and αὐλος, *aulōs*, a pipe. The science of conveying water by pipes.

**Hydro-meter, s.** See METREO, p. 20.

**Hydro-metro-graph, s.** See GRAPHE, p. 10.

**Hydro-statics, s.** from ὕδωρ, *h-udōr*, water, and στατική, *statikē*, the science of weighing. The science which treats of weighing fluids, or of weighing bodies in fluids.

**Hydro-gen, s.** See GENO, p. 8.

**Hydro-mancy, s.** See MANTRIA, p. 19.

**Hydro-phobia, s.** from ὕδωρ, *h-udōr*, water, and φόβος, *phōbōs*, fear. The insanity occasioned by the bite of a mad dog, the principal symptom of which, in general, is a *dread of water*, or rather an inability to swallow liquids; hence the disease takes its name.

**Hygiene, s.** from ὑγίεια, *h-ugēia*, health. That branch of medicine which relates to the preservation of health.

**Hygro-meter, s.** See METREO, p. 20.

**Hygro-scope, s.** See SKOPEO, p. 28.

**Hymn, s.** from ὕμνος, *h-umnōs*, a song of adoration to some superior being.

**Hyper-bole, s.** from ὑπερ, *h-upēr*, above, beyond, and βάλλω, *ballō*, I throw. A figure in rhetoric by which

any thing is increased or decreased beyond the exact truth.

**Hyper-myri-orama**, *s.* See **ORAMA**, p. 24.

**Hypo-chondria**, *s.* A species of melancholy formerly supposed to arise from disease in the **HYPPOCHONDRES**, that is, those parts of the body which lie under the false ribs. Hypochondres is formed of ὑπο, *h-upō*, under, and χονδρος, *chōndrōs*, a cartilage.

**Hypo-thesis**, *s.* from ὑπο, *h-upō*, under, and θεσις, *thēsis*, a position. A system formed on principles not absolutely certain.

## I.

**ICHTNO-GRAPHY**, *s.* See **GRAPHE**, p. 10.

**Ichthy-o-graphy**, *s.* See **GRAPHE**, p. 10.

**Ichthy-o-logy**, *s.* See **LOGOS**, p. 13.

**Ichthy-o-phagi**, *s.* See **PHAGO**, p. 26.

**Icon-o-clast**, *s.* from εικων, *ēikōn*, an image, and κλαω, *klaō*, I break. A destroyer of images.

**Icono-graphy**, *s.* See **GRAPHE**, p. 10.

**Idea**, *s.* from ιδέα, *idēa*, the image or resemblance of a thing which, though not seen, is conceived by the mind.

**Idiom**, *s.* from ιδιος, *idiōs*, peculiar. A mode of speaking peculiar to a language. Thus, "Is Mr. A. at home?" is a phrase conformable to the idiom of the English language. If we translate this into French, and re-translate the expression into English, we should say, "Mr. A. is he at home?" This would be an English phrase, written according to the *idiom* of the French language.

**Ido-later**, *s.* from ειδωλον, *eidōlōn*, an idol, and λατρεία, *latreia*, worship. One who worships idols.

**Iota**, or **Iota**, *s.* from ιωτα, *iōta*, the name of the vowel

in the Greek alphabet. These words are used in a figurative sense to designate the least quantity possible of any thing.

Irony, *s.* from *ειρωνεία*, *ēirōnēia*, a mode of speech in which the meaning is quite contrary to the words.

Iso-chronous, *adj.* See CHRONOS, p. 7.

## K.

KAL-EIDO-SCOPE, *s.* (See SKOPEO, p. 28.) “Musical Kaleidoscope. A very curious invention has been made in the art of musical composition. Cards are prepared, on each of which a bar of an air is arranged according to a certain rhythm and key. Four packs of these cards marked A, B, C, D, are mingled together; and as the cards are drawn and arranged before a performer in the order of that series, it will be found an original air is obtained. The invention may be called Musical Permutation. It has received, however, improperly, that of Musical Kaleidoscope.” [Permutation is formed from the Latin word *permuto*, I change frequently.]

Kalo-gynomia, *s.* from *καλος*, *kalōs*, beautiful, and *γυνή*, *gunē*, woman; the title of a book relative to Female Beauty.

Keramo-graphic, *adj.* See GRAPHÉ, p. 10.

## L.

LACONIC, *adj.* from *Λακωνία*, *Lakōnia*, the name of a country in ancient Greece, of which Sparta was the capital. The Spartans being taught to think profoundly and to express themselves concisely, obtained such a habit of answering sharply, and were so remarkable for the sharpness of their repartees, that “laconic brevity” became a by-word; and the epithet *laconic* is still applied to a sentence that conveys much in a few words; such, for example, is that answer returned by the Spartans to a long epistle of an enemy, threaten-

ing to destroy them by fire and sword: "*if*," that is, "do *if* you can." Or that epistle of Cæsar to the Roman Senate, after conquering Pharnaces, King of Pontus, *Veni, Vidi, Vici*; "I came, I saw, I conquered."

**Lemma, s.** a thing which is taken. This term denotes a previous proposition, laid down in order to clear the way for some following demonstration.

**Lexico-grapher, s.** See **GRAPHÉ**, p. 10.

**Litany, s.** from *λειτουργία*, *litanĕia*, supplication. A solemn form of supplication to God, in which the priest utters some things fit to be prayed for, and the people join in the intercession, saying, "We beseech thee to hear us, good Lord," &c.

At first Litanies were not fixed to any stated time, but were only employed as exigencies required. They were observed, in imitation of the Ninevites, with ardent supplications and fastings to avert threatening judgments of fire, earthquakes, inundations, or hostile invasions. About 400 years after Christ, litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion; and it is pretended, that by this means several countries were preserved from great calamities. The days on which these were used were called *rogation days*: from the Latin word *rogo*, I beseech. These were appointed by councils, until it was decreed that they should be used every month throughout the year, and thus by degrees they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubric\* of our church has added Sunday, as being the greatest day for assembling at divine service.

---

\* Rubric, from the Latin word *ruber*, red; directions printed in books of law and in prayer-books, are so termed, because they were originally distinguished by being in red ink.

Before the last review of the Common Prayer, the Litany was a distinct service by itself, and used sometime after the morning prayer was over; at present it is made one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

Litho-graphy, *s.* See *GRAPHÉ*, p. 10.

Litho-mancy, *s.* See *MANTEIA*, p. 19.

Lit-urgy, *s.* from *ληιτος*, *leitōs*, public, and *εργον*, *ērgōn*, work. The word denotes all the ceremonies in general belonging to divine service. It is used among us to signify the "Common Prayer." Liturgies have been different at different times, and in different countries.

The Liturgy of the church of England was composed in the year 1547. Three years afterwards it was reviewed, because some things were contained in that Liturgy which showed a compliance with the superstition of those times. This was abolished by Queen Mary. The Liturgy of Edward VI. was re-established with some few alterations in the first year of Elizabeth. Some farther alterations were introduced, by order of King James, in the first year of his reign. The book of Common Prayer, so altered, remained in force until the fourteenth of Charles II. The last review of the Liturgy was in the year 1661.

Log-arithm, *s.* See *LOGOS*, p. 13.

Logic, *s.* is the art of thinking justly, or it may be said to be the art of using reason well in our enquiry after truth, and the communication of it to others. The word is derived from *λογος*, *lōgōs*, a discourse, because thinking is only an inward mental discourse, wherein the mind converses with itself.

Logo-griphus, *s.* See *LOGOS*, p. 13.

Logo-machy, *s.* See *MACHÉ*, p. 18.

Logo-metrical, *adj.* See *LOGOS*, p. 13.

Lychno-bite, *s.* See *Bios*, p. 6.

Lychno-mancy, *s.* See *MANTEIA*, p. 19.



## M.

**MACHINE**, *s.* in general signifies any thing that serves to augment or to regulate moving powers, or it is any body destined to produce motion, so as to save either time or force. The word comes from *μηχανή*, *mēchanē*, a machine. In strictness, a machine is something which consists more in art and invention than in the strength and solidity of the materials, for which reason it is that the inventors of machines are called engineers.

The word Machine is nearly synonymous with engine, a term altogether modern, and bestowed chiefly on contrivances for executing work, in which much ingenuity and mechanical skill are manifest. Indeed, the term engine is limited, by careful writers, to machines of considerable magnitude, or of considerable art and contrivance. Thus we say with propriety, a steam engine, and a fire engine; a copying machine, and an electrical machine.

**Macro-cosm**, *s.* See **Kosmos**, p. 13.

**Mamma**, *s.* Some etymologists derive this word from the Greek *μᾶμα*, *mama*, or *μᾶμμα*, *mamma*: but it appears that "this word, like **ΠΑΠΑ**, is one of those of which it is needless to seek the etymology in any language, and which is formed by nature in the mouth even of infants. In all countries infants begin to speak by pronouncing the labial letters (*viz.* *m*, *b*, *p*, *f*), because they are the most easily pronounced; and the first sounds which we hear from them are, *ma*, *pa*, *em*, &c.

"These words, thus dictated by nature, have been adopted by fathers and mothers in all countries. Thus, for example, in the Hebrew we find *em*; in the Syriac and Arabic, *ema*; in the Chaldean, *imma*; in Latin and Italian, *mamma*; in Spanish, *mama*; in the Dutch, *mem*; and in German, *memme*."

**Mano-meter**, *s.* See **METRON**, p. 20.

**Mano-scope, s.** See **SKOPEO**, p. 28.

**Martyr, s.** See **MARTUR**, p. 20.

**Mateo-techny, s.** See **TECHNE**, p. 31.

**Marin-orama, s.** See **ORAMA**, p. 24. [*Marinus* is a Latin word, and signifies belonging to the sea.]

**Mathematics, s.** from *μαθημα*, *mathēma*, a science. The science which contemplates whatever is capable of being numbered or measured. Mathematics is commonly distinguished into Speculative and Practical, Pure and Mixed. *Speculative Mathematics* simply considers the properties of things; and *Practical Mathematics* applies the knowledge of those properties to some uses in life.

*Pure Mathematics* is that branch which considers quantity abstractedly\*, and without any relation to matter or bodies, as Arithmetic and Geometry. *Mixed Mathematics*, considers quantity as subsisting in material being; for instance, length in a pole, depth in a river, height in a tower, &c.—*Pure Mathematics*, again, either considers quantity as abstract or discrete† (these words are synonymous in this sense), and so computable, as Arithmetic; or as concrete‡,

\* *Abstraction* is formed from the Latin words, *abs*, from, and *traho*, I draw. It is that operation of the mind, whereby we separate things naturally existing together; and form and consider ideas of things thus separated.

† *Discrete* is from *dis*, a particle denoting separation, and *cerno* (of which the participle is *cretus*), I consider. When we speak of 1, 2, 3, 4, 5, 6, 7, 8, 9, without applying them to any thing, they are called discrete, or, more usually, abstract numbers; but if we say 2 men, 3 women, 4 boys, and so on, 2, 3, 4, become *concrete* numbers.

‡ *Concrete* is from *con*, with or together, and *cerno*. See the preceding note.

and so measurable, as Geometry. *Mixed Mathematics* is very extensive, and is distinguished by various names, according to the different subjects it considers, and the different views in which it is taken, such as astronomy, geography, optics, hydrostatics, navigation, &c.

**Mechanics**, *s.* from μηχανη, *mēchanē*, a machine. That branch of practical mathematics which considers motion and moving powers, their nature and laws, with their effects in machines. (See MACHINE.) The term is equally applied to the doctrine of the equilibrium of powers, more properly called statics (See STATICS); and to that science which treats of the generation and communication of motions, which constitutes dynamics, or mechanics strictly so called. See DYNAMICS.

**Mega-cosm**, *s.* See KOSMOS, p. 13.

**Mela-n-choly**, *s.* from μέλας, *mēlas*, black, and χολη, *chōlē*, bile. A species of insanity, supposed to arise from a redundancy of bile, which, from disease, becomes of a dark colour.

**Melo-dy**, *s.* See ODE, p. 1.

**Melo-drame**, *s.* from μέλος, *mēlōs*, melodious, and δράμα, *drama*. (See DRAMA.) A modern word for a dramatic performance in which songs are intermixed.

**Meniscus**, *s.* from μηνισκος, *mēniskōs*, a little moon, or rather a half moon. A glass, concave on one side and convex on the other; as a watch-glass.

**Meno-logy**, *s.* See LOGOS, p. 13.

**Metall-urgy**, *s.* from μεταλλον, *mētallon*, a metal, and εργον, *ērgōn*, a work. The art of working metals. *Metallon* is said to be formed of *meta*, after, and *alla*, others; because metals were not employed in commerce, until *after other* things had been used as the medium of exchange.

**Meta-morphosis**, *s.* from *μετα*, *mēta*, again, and *μορφή*, *mōrphē*, a form. The change of a person or thing into another form. Most of the ancient metamorphoses include some allegorical meaning, relating either to physics or morality. Some authors are of opinion, that a great part of the ancient philosophy is couched under them.

**Meta-phor**, *s.* from *μετα*, *mēta*, beyond, and *φέρω*, *phērō*, I carry. The application of a word to a use to which in its original import it cannot be put, as "he bridles his anger;" "the golden harvest."

**Meta-physics**, *s.* from *μετα*, *mēta*, beyond, and *φυσis*, *phusis*, nature. The science which considers beings as abstracted from all matter, particularly beings purely spiritual, as God, angels, the human soul; or it may be defined, the science of the principles and causes of all things existing. Hence it is that mind or intelligence, and especially the Supreme Intelligence, which is the cause of the universe, and of every thing which it contains, is the principal subject of this science.

The word originated with Aristotle, who has termed a treatise which chiefly relates to the intellectual world, and which is placed after his physics (See PHYSICS), *ΜΕΤΑ ΤΑ ΦΥΣΙΣ*. So that it may mean either something "beyond physics," "or merely an appendix to physics," or natural history.

**Met-em-psychosis**, *s.* from *μετα*, *mēta*, again, *εμ*, *ēm*, in, and *ψυχή*, *psuchē*, the soul. (See note, p. 17.) Transmigration, or the supposed passage of the soul from one body to another. Pythagoras and his followers believed that, after death, men's souls passed into other bodies, of this or that kind, according to the manner of life they had led. If they had been vicious, they were imprisoned in the bodies of miserable beasts, there to do penance for several ages, at the expiration whereof, they returned afresh to animal men. But if they lived virtuously, some hap-

pier brute, or even a human creature, was to be their lot. Pythagoras is supposed to have borrowed this notion from the ancient Brachmans (certain inhabitants of India). The notion still makes the principal foundation of their religion. Many not only forbear eating any thing which has life, but even refuse to defend themselves from wild beasts.

Met-eor, *s.* from *μετα*, *mēta*, beyond, and *αἶρω*, *aīrō*, I lift up. A body in the air, of a luminous and transitory nature.

Met-hod, *s.* from *μετα*, *mēta*, along or beyond, and *ὁδός*, *h-ōdōs*, a path, literally means a path from one object to another. "The first idea of *method* is a *progressive transition* from one step in any course to another, and when the word method is used with reference to many such transitions in continuity, it necessarily implies a principle of *unity* with *progression*." — "If it be permitted," says Lord Bacon, "to estimate a thing by the importance which is peculiar to it, the science of method may be considered the key of all sciences: in the same manner as the hand is the instrument of instruments, the human intelligence the designer of designs, so method ought to be the art of arts; it not only directs the mind but strengthens its powers, as the habitual exercise of shooting arrows enables us not only to aim at an object with more precision, but also to bend the bow itself with more vigour."

All things in us and about us are a chaos, if method be not present, and so long as the mind is entirely passive, so long as there is an habitual submission of the understanding to mere events and images, without any attempt to classify them, so long the chaos must continue. There may be transition, but there can never be progress; there may be sensation, but not thought, for the total want of method renders thinking impracticable. But as soon as the mind becomes accustomed to contemplate not things alone, but relation of things, there is immediate need of

some path or way of transit from one to the other of the things related ; — there must be some law of agreement or of contrast between them ; there must be some mode of comparison ; in short, there must be *method*.

**Met-onymy, s.** See **ONOMA**, p. 23.

**Metre, s.** See **METRON**, p. 20.

**Metro-polis, s.** from *μητηρ*, *mētēr*, mother, and *πολις*, *polis*, a city. The chief city of a country.

**Miasm, s.** from *μιαίνω*, *miainō*, I infect. Those atoms or particles which arise from distempered or putrifying poisonous bodies.

**Micro-cosm, s.** See **KOSMOS**, p. 13.

**Micro-scope, s.** See **SKOPEO**, p. 28.

**Mimic, s.** from *μιμος*, *mimōs*, an imitator.

**Mis-anthropy, s.** See **ANTHROPOS**, p. 5.

**Miso-gamist, s.** See **GAMOS**, p. 8.

**Miso-gynist, s.** from *μισέω*, *misēō*, I hate, and *γυνή*, *gunē*, a woman. A woman-hater.

**Mnemonics, s.** from *μνασμαι*, *mnaōmai*, I remember. The art of improving the memory. "It sufficiently appears that the principal expedient for assisting the memory is derived from association ; and of this expedient Simonides, Cicero, and Quintilian availed themselves in the contrivances which they suggested for this purpose. Having fixed upon certain symbols of the subjects which they wish to recollect, they would transfer these symbols to the different compartments of a house or public building, or to the different parts of the walls of a city or public road, and when these compartments, &c. presented themselves to view, or occurred in recollection, they would suggest the symbols attached to them, and these symbols would revive the remembrance of the sentence or subjects to which they appertained : and

thus, by means of such compartments or symbols, a whole discourse might be committed to memory, and recollected when occasion required.

“Upon these principles was founded the topical memory of the ancients; and from this source, without doubt, are derived all the various systems of local and symbolical memory that have been practised in more modern times.”

**Monachal**, *adj.* from *μοναχος*, *mōnachōs*, solitary. Belonging to monks.

**Mon-archy**, *s.* See **ARCHE**, p. 5.

**Monastic**, *adj.* from *μοναζω*, *mōnazō*, I lead a solitary life [*μονος*, *mōnōs*, alone, and *αζω*, *azō*, I worship].

**Mon-ody**, *s.* See **AEIDO**, p. 1.

**Mono-gamist**, *s.* See **GAMOS**, p. 8.

**Mono-gram**, *s.* See **GRAMMA**, p. 9.

**Mono-logue**, *s.* See **LOGOS**, p. 13.

**Mono-machy**, *s.* See **MACHE**, p. 18.

**Mono-stich**, *s.* See **STICHOS**, p. 81.

**Mono-poly**, *s.* from *μονος*, *mōnōs*, alone, and *πωλεω*, *pōlēō*, I sell. The sole power, or an assumption of the sole power, of selling any commodity.

**Mono-syllable**, *s.* See **SULLABE**, p. 31.

**Mono-tony**, *s.* from *μονος*, *mōnōs*, alone, and *τονος*, *tōnōs*, a tone. A want of proper cadency or variation in pronunciation.

**Mono-theism**, *s.* See **THEOS**, p. 32.

**My-opia**, *s.* from *μυω*, *muō*, I wink, and *οψ*, *ops*, an eye. The state of being near-sighted.

**Myriad**, *s.* from *μυριας*, *urias*, ten thousand. Proverbially a very great number.

**Myri-arch**, *s.* See **ARCHE**, p. 5.

**Myri-orama**, *s.* See **ORAMA**, p. 24.

**Mystery**, *s.* from *μυστήριον*, *mustērion*, something secret, impossible, or difficult to be comprehended. **Mystery** is primarily used in speaking of certain truths revealed in Scripture, into the full understanding of which human reason cannot penetrate.

**Mytho-logy**, *s.* See **LOGOS**, p. 13.

## N.

**NAU-MACHY**, *s.* See **MACHY**, p. 18.

**Necro-logy**, *s.* See **LOGOS**, p. 13.

**Nectar**, *s.* from *νεκταρ*, *něctar*, a pleasant liquor, said to be drunk by the heathen deities. Their food was called ambrosia. See **AMBROSIA**.

**Necro-mancy**, *s.* See **MANTEIA**, p. 19.

**Neo-logy**, *s.* See **LOGOS**, p. 13.

**Neo-gamist**, *s.* See **GAMOS**, p. 8.

**Neo-phyte**, *s.* from *νεος*, *něds*, new, and *φυω*, *phuō*, I grow. A person regenerated.

**Ne-penthe**, *s.* from *νη*, *nē*, not, and *πενθος*, *pěnthōs*, pain. A kind of potion, which made persons forget all their pains and misfortunes. The nepenthe mentioned by ancient authors was the juice of a plant now unknown. The word is now used, by some of our poets, as a figurative expression for any thing which affords consolation to the mind.

**Nouse**, *s.* from *νοος*, *nōds*, or *vous*, *nōus*, the mind, is used in familiar language to denote "understanding" or "prudence."

**Nomo-graphy**, *s.* See **GRAPHY**, p. 10.

**Numismatic**, *adj.* that which has relation to ancient medals or coins, from *νομισμα*, *nōmisma*, a medal or piece of money.



**Nyctal-opia**, *s.* from *νυκτος*, *nyktŭs*, genitive of *νύξ*, *nyx*, night and evening, and *οψ*, *ŏps*, an eye. A defect in vision, by which an individual sees little in the day, but in the evening sees tolerably.

## O.

**OBELISK**, *s.* *οβελισκος*, *ŏbĕliskŏs*, a stone, or stones, cut in the form of a pyramid.

**Ocean**, *s.* (*oceanus*, Latin) from the Greek word, *ωκεως*, *ŏkeŏs*, swiftly, and *ναω*, *naŏ*, I flow; thus, *Okeanos* denotes "the swiftly flowing water," the great sea

**Ochlo-crazy**, *s.* See **KRATOS**, p. 13.

**Octa-gon**, *s.* See **GONIA**, p. 9.

**Ode**, *s.* See **AXIDO**, p. 1.

**Odont-algia**, *s.* See **ALGOS**, p. 4.

**Omega**, the last letter in the Greek alphabet, and therefore taken in the Holy Scripture for "the last." See *Rev.* i. 8.

**Œco-nomy**, *s.* See **NOMOS**, p. 22.

**Œcumenical**, *s.* from *οικουμενικος*, *ŏikŏumĕnikŏs*, relating to the whole world. Universal.

**Œso-phagus**, *s.* See **PHAGO**, p. 26.

**Oiko-phobia**, *s.* from *οικος*, *ŏikŏs*, dwelling, and *φοβια*, *phŏbia*. (See **HYDROPHOBIA**.)—"The English migrate as regularly as rooks. Home-sickness is a disease which has no existence in a certain state of civilization or of luxury, and instead of it these islanders are subject to periodical fits of what I shall beg leave to call 'ΟΙΚΟΦΟΒΙΑ'—a disorder with which physicians are perfectly well acquainted, though it may not yet have been catalogued in the nomenclature of nosology"

**Olig-archy**, *s.* See **ARCHE**, p. 5.

**Oneiro-mancy**, *s.* }  
**Oneiro-critica**, *s.* } See **MANTEIA**, p. 19.

**Ono-logy**, **Onto-logy**, *s.* See **LOGOS**, p. 13.

Onomato-pœia, *s.* See ONOMA, p. 23.

Opistho-graphy, *s.* See GRAPHE, p. 10.

Ophthalmia, *s.* from *οφθαλμος*, *ôphthalmôs*, the eye. An inflammation in the coats of the eye.

Opsi-mathy, *s.* See MANTHANO, p. 20.

Optics, *s.* from *ὀψ*, *ôps*, an eye. Relating to the science of vision.

Orcheso-graphy, *s.* See GRAPHE, p. 10.

Organ, *s.* from *ὄργανον*, *ôrganôn*, an instrument. The name given to a particular musical instrument, as being the instrument, in preference to all others. As in English we say, *I am going to TOWN*, that is, the *Town* in preference to all others, namely, *London*. See BIBLE and CATHEDRAL.

Ornitho-logy, *s.* See LOGOS, p. 13.

Ornitho-mancy, *s.* See MANTRIA, p. 19.

Orphan, *s.* from *ὀρφανος*, *ôrphanôs*, destitute. A fatherless or motherless child.

Ortho-dox, *adj.* See DOXA, p. 7.

Ortho-epy, *s.* from *ὀρθος*, *ôrthôs*, correct, and *ἐπω*, *êpô*, I speak. Correct pronunciation.

Ortho-graphy, *s.* See GRAPHE, p. 10.

Ostracism, *s.* from *οστρακον*, *ôstrakôn*, a fish's shell. A manner of passing sentence among the ancients, in which the note of acquittal or condemnation was marked on a shell and thrown into a box.

Ot-algia, *s.* See ALGOS, p. 4.

Ourano-graphy, *s.* See GRAPHO, p. 10.

Outinian, *adj.* — Outinian Society. "Merit and modesty are so intimately united, that the world is scarcely aware of the existence of this Institution. Yet such is its excellence, that to know that it is, is to know that it is good. The Society has its name from *οὐτις* (*ôutis*), 'nobody,' signifying that what

is every body's business is nobody's business. The Outinian Lectures are given at No. 10. New Street, Spring Gardens." — *London Museum*.

Oxy-gen, *s.* See ΓΕΝΝΑΟ, p. 8.

Oxy-mel, *s.* from οξύς, *ōrus*, sharp, and μέλι, *méli*, honey. A mixture of honey and vinegar.

## P.

PÆDO-BAPTISM, *s.* See ΒΑΡΤΙΖΟ, p. 6.

Pagan, *s.* from παγός, *pagōs*, a village. When Christianity became the established religion of the Roman empire, the Christians preferred living in towns, while unbelievers inhabited the *villages*: hence *vil-lager*, *unbeliever*, and *pagan*, were synonymous terms.

Paido-philean, *adj.* from παιδοφιλέω, *paidō-philēō*, I love children. Paido-philean system of education, or a system which is the *friend* of children.

Palin-drome, *s.* from παλιν, *palin*, again, and δρόμος, *drōmōs*, a course. A word or sentence which is the same read backwards or forwards: as MADAM.

Palin-ode, *s.* See ΑΕΙΔΟ, p. 1.

Palladium, *s.* from Πάλλας, *Pallas*, the goddess of war and wisdom. A statue of Pallas or Minerva, said to have dropped from heaven; and the safety of the city of Troy was supposed to depend upon the preservation of this statue. The word *Palladium* is now used as synonymous with *safeguard*: thus we say the *Habeas Corpus Act* is the palladium of our liberties.

Pan-acea, *s.* from παν, *pan*, all, and ἀκεομαι, *akēōmai*, I cure. See the word ALCHYM, in PRELIMINARY REMARKS.

Pan-dæmonium, *s.* from παν, *pan*, all, and δαιμονιον, *daimōniōn*, a demon. The great hall or council chamber of the fallen angels.

**Pan-dect**, *s.* from *παν*, *pan*, all, and *δεχομαι*, *dēchōmai*, I contain. A treatise that comprehends the whole of any science.

**Pan-demic**, *adj.* See **DEMOS**, p. 7.

**Pan-egyric**, *s.* An oration in praise of some person or thing. The word is formed of *παν*, *pan*, all, and *αγειρω*, *agēirō*, I assemble; because panegyrics were anciently pronounced in public and solemn assemblies of the Greeks, both at their games and religious meetings. To make their panegyrics the more solemn, the Greeks used to begin with the praise of the Deity in whose honour the games, &c., were celebrated; then of the magistrates who presided at them; and, lastly, of the champions who had gained the prizes in them.

**Panic**, *s.* is a term used for a needless or ill-grounded fright. The most rational account of the origin of this expression is the following: "*Pan* was the name of a general, who, with a few men, put a numerous enemy to the rout, by a noise in a rocky valley, favoured by a great number of echoes. This stratagem making their number appear much greater than it really was, the enemy quitted a very commodious encampment and fled. Hence all ill-grounded fears have been called *panics*, or *panic fears*."—The imaginary Being termed the heathen God **PAN** was merely an emblem of universal nature. The word *pan* signifies "all."

**Pan-oply**, *s.* from *παν*, *pan*, all, and *οπλα*, *ōpla*, armour  
Complete armour.

**Pan-orama**, *s.* (See **ORAMA**, p. 24.)—Pan-orama-copia, or Picture of Endless Transposition, is another professed improvement upon the Myriorama. *Pan*, all; *copia* is a Latin word, and signifies "abundance."

**Pan-theon**, *s.* See **THEOS**, p. 32.

**Panto-mime**, *s.* from *παντος*, *panōs*, genitive of *παν*

*pan*, all, and *μιμος*, *mimōs*, mimicry. A tale exhibited only in gesture and dumb show.

Panto-chrono-meter, *s.* See ΜΕΤΡΕΟ, p. 20.

Para-ble, *s.* from *παρα*, *para*, side by side, and *βαλλω*, *ballō*, I put. Thus parable means a similitude, or thing compared to another; it is usually employed to designate a fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn by comparing it with something in which the people are more immediately concerned.

Dr. Blair observes, that, "if parables sometimes appear obscure, we must remember, that in those early times it was universally the mode throughout all the Eastern nations, to convey sacred truths under mysterious figures and representations."

Para-chronism, *s.* See ΧΡΟΝΟΣ, p. 7.

Paraclete, *s.* from *παρακλητος*, *paraklētos*, one who consoles or defends; or it may be from *παρα*, *para*, similar, and *κλειτος*, *klēitos*, glorious. A term applied to the Holy Ghost. See John, xv. 26.

Para-digm, *s.* from *παρα*, *para*, by the side of, and *δειγμα*, *dēigma*, that which is shown. An illustration by example.

Paradise, *s.* from *παραδεισος*, *paradēisos*, a garden. The garden of Eden, the inclosure in which the first man and woman were placed. Now used to express a pleasant place; also, the blissful regions, or heaven.

Para-dox, *s.* See ΔΟΞΑ, p. 7.

Para-graph, *s.* See ΓΡΑΦΗ, p. 10.

Par-allel, *adj.* from *παρα*, *para*, by the side of, and *αλλος*, *allōs*, another. Extended in the same direction.

Para-phernalia, *s.* from *παρα*, *para*, in addition to, and *φερνη*, *phērnē*, a dower. The goods which a wife brought her husband besides her dower, and which

were still to remain at her disposal, unless there was some provision made to the contrary in the marriage contract.

Para-phrase, *s.* from *παρα*, *para*, near to, similar, and *φρασις*, *phrasis*, a speech. An interpretation according to the sense, and not merely according to the words.

Para-site, *s.* from *παρα*, *para*, with, and *σιτος*, *siŭs*, corn, was the title given by the Greeks to those who had the care of the *corn* used in religious ceremonies; and who had a share of the sacrifice at the altar: afterwards it was applied to those who frequented the tables of great men, and earned their welcome by flattery. *Parasite* plants are those which grow upon others.

Par-enthesis, *s.* from *παρα*, *para*, between, *εν*, *ēn*, into, and *τιθημι*, *tīhēmi*, I place; that is, the act of putting between. A sentence so included in another sentence, as that it may be taken out without injuring the sense of that which incloses it. In speaking, parentheses are to be pronounced in a different tone; and in writing, they are marked thus ( ), to distinguish them from the rest of the discourse.

Parish, *s.* from *παροικια*, *parōikia*, the union of neighbouring houses. Our realm was first divided into *parishes* by Honorius, Archbishop of Canterbury, in the year of our Lord 636: the word has the same origin as Parochial. See ΟΙΚΕΟ, p. 23.

Par-ody, *s.* See ΑΕΙΔΟ, p. 1.

Par-onymous, *adj.* See ΟΝΟΜΑ, p. 23.

Paroxysm, *s.* from *παροξυσμος*, *parōxusmōs*, irritation. The periodical exacerbation or increase of a disease.

Paschal, *adj.* from *πασχα*, *pascha*, a passage. Relating to the Jewish passover. It is called Easter, in English, from the goddess Eastre, worshipped by the Saxons with peculiar ceremonies in the month of April. — Pasch-egg, is an egg dyed or stained, pre-

sented to young people about the time of **Easter**, in several parts of the north of England. Such eggs are sold very commonly in France during Lent.

**Pathetic**, *adj.* from *παθος*, *pathōs*, feeling, affecting the feelings.

**Patho-gnomy**, *s.* See **PATHOS**, p. 26.

**Patri-arch**, *s.* See **ARCHOS**, p. 5.

**Patriot**, *s.* from *πατριωτης*, *patriōtēs*, a lover of his country.

**Patr-onymic**, *adj.* See **ONOMA**, p. 24.

**Ped-agogue**, *s.* See **AGO**, p. 4.

**Pedo-meter**, *s.* from *ποδος*, *pōdōs*, gen. of *πους*, *pūs*, a foot, and *μετρον*, *mētrōn*, a measure. An instrument in the form of a watch, consisting of various wheels with teeth catching in one another, which, by means of a chain or string fastened to a *man's foot*, or to the wheel of a chariot, advances a notch each step, or each revolution of the wheel; so that the number being marked on the edge of each wheel, one may number the paces, or *measure* the exact distance from one place to another.

*Racing Pedometer.* "An instrument has lately been invented in France which precisely marks the time that not only the winning, but every other horse takes in running the course, even if there should be 30 of them, and the interval between each only a quarter of a second. The 'Jury of the Races,' at Paris, have expressed their full approbation of the instrument."—*Annals of Philosophy*, No. xi.

**Pego-mancy**, *s.* See **MANTEIA**, p. 19.

**Penta-gon**, *s.* See **GONIA**, p. 9.

**Penta-teuch**, *s.* from *πεντε*, *pēntē*, five, and *τευχος*, *tēuchōs*, a volume. The five books of Moses.

**Pentecost**, *s.* from *πεντηκοστος*, *pēntēkhōstōs*, fiftieth. A feast among the Jews, so called because it was celebrated *fifty* days after the Passover.

**Peri-cranium**, *s.* from *περι*, *pěri*, about, and *κρανιον*, *kranion*, the skull. The membrane that covers the skull.

**Peri-od**, *s.* from *περι*, *pěri*, about, and *odos*, *h-ódos*, a way. The term *period* is variously employed, but still preserving the primitive acceptation of a *way about*, a circuit. Thus a period is said to be "a round of words, which renders the sense complete," or a "course of events." Time, included within any given points, is termed a *period*. Thus the *period* of day, or of night, is the space of time comprehended between the rising and setting, or the setting and rising of the sun. The *period* of a year comprehends the space which the earth requires for its annual revolution. So in an extended and moral application, we have stated *periods* in our life.

**Peri-æci**, *s.* See ΟΙΚΕΟ, p. 23.

**Peri-osteum**, *s.* from *περι*, *pěri*, about, and *οστεον*, *óstēōn*, a bone. The membrane that covers the bones.

**Peri-patetic**, *adj.* from *περι*, *pěri*, about, and *πατεω*, *patēō*, I walk. A sect of philosophers were so named, because they discoursed while *walking*.

**Peri-phery**, *s.* from *περι*, *pěri*, about, and *φερω*, *phērō*, I carry. The circumference of a circle.

**Peri-phrase**, *s.* from *περι*, *pěri*, about, and *φρασις*, *phrasis*, a speech. A circumlocution, or use of many words to express the sense of one.

**Peri-purist**, *s.* from *περι*, *pěri*, around, and *πυρ*, *pur*, fire. A name given to a newly invented cooking apparatus.

**Peri-scii**, *s.* See ΣΚΙΑ, p. 27.

**Peristrepthic Panorama**. See ΟΡΑΜΑ, p. 24.

**Phantom**, or **Phantasm**, *s.* from *φαντασμα*, *phantasma*, an appearance. Something appearing only to the imagination. — **Phantasmagoria** (*αγορα*, *agōra*, an assemblage); a term applied to an instrument or



**apparatus**, by means of which the *appearance* of persons and things is produced.

**Phenomenon**, *s.* from φαίνομαι, *phainōmai*, I appear. A striking or peculiar appearance in the works of nature.

**Phil-anthropy**, *s.* See **ANTHROS**, p. 5.

**Phil-harmonic**, *adj.* A title lately adopted by a Musical Society: it is formed of φίλος, *philōs*, lover of, and *harmonia*. See **HARMONY**.

**Philo-logy**, *s.* See **LOGOS**, p. 13.

**Philo-math**, *s.* See **MANTHANO**, p. 20.

**Philo-sopher**, *s.* from φίλος, *philōs*, a lover or admirer, and σοφία, *sōphia*, wisdom. Cicero ascribes the formation of the term to Pythagoras, and gives the following account of the manner in which it was introduced. — “ It happened while this great man was at Phlius, that Leon the chief of the Phliusians, was exceedingly charmed with the ingenuity and eloquence with which he discoursed upon various topics, and asked him in what art he principally excelled; to which Pythagoras replied, that he did not profess himself master of any art, but that he was a ‘philosopher.’ Leon, struck with the novelty of the term, asked Pythagoras who were philosophers, and in what they differed from other men. Pythagoras replied, that, as in the public games, while some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class of persons who attend merely as spectators; so in human life, amidst the various characters of men, there is a select number of those, who, despising all other pursuits, assiduously apply themselves to the study of nature, and to the search after wisdom: ‘These,’ added Pythagoras, ‘are the persons whom I call *philosophers*.’

“ This appellation, thus assumed merely through modesty, to intimate that even they who have made the greatest advances in knowledge, are rather to be

considered as 'lovers of wisdom,' than as 'wise men,' soon lost its original meaning, and was borne with as much haughtiness and vanity, as if it had implied an exclusive right to the possession of wisdom." The sects of philosophers are very numerous; and their dogmata, or tenets, very contradictory. — By *Philosophy*, we mean the knowledge of the reasons of things; in opposition to *History*, which is the bare knowledge of facts; or to *Mathematics*, which is the knowledge of the quantity of things, or their measures.

Phos-phorus, *s.* from  $\phi\omega\varsigma$ , *phōs*, a light, and  $\phi\epsilon\rho\omega$ , *phērō*, I carry. A chemical substance which takes fire on exposure to the air. A name given to the morning star.

Phraseo-logy, *s.* See Logos, p. 13.

Phreno-logy, *s.* See Logos, p. 13.

Physic, *s.* from  $\phi\upsilon\sigma\iota\varsigma$ , *phusis*, nature. Physics, sometimes called natural philosophy, is the science which treats of natural bodies, their phenomena, causes, and effects. The immediate and proper objects of Physics are body, space, and motion. Mr. Locke would likewise have God, angels, and spirits, comprehended under Physics; but these are more usually referred to Metaphysics. — *Physician*. A name first applied to one who studied the phenomena of nature, and afterwards to one who studied the art of curing diseases. The French use the term *physicien*, for that which, in English, is called a *natural philosopher*, and *médecin*, for a physician. The word *physic* is now used as synonymous with *medicine*. *Physico-Theology* is Theology as enforced and illustrated by Natural Philosophy. "The object of this compendium of *Physico-Theology*," says the author of *Time's Telescope*, 1822, "is to show that the *Book of Nature* is only to be studied to advantage by the aid of parallel passages in the *Book of Revelation*." See THEOLOGT.

**Physio-gnomy, s.** from *φύσις*, *phusis*, nature, and *γινώσκω*, *ginōskō*, I know. This term is usually employed to designate the science or knowledge of the corresponding analogy between the conformation of the features and the ruling passions of the Mind. Lavater says, "Physiognomy, opposed to Pathognomy, is the knowledge of the signs of the powers and inclinations of men. Pathognomy is the knowledge of the signs of the passions. Physiognomy, therefore, teaches the knowledge of characters at rest, and pathognomy of characters in motion. The former shows what man is in general; the latter what he becomes at particular moments."

**Pirate, s.** from *πειρατής*, *pēiratēs*, one that robs on the sea. The term *Piracy* is also applied to literary thefts.

**Plague, s.** from *πληγή*, *plēgē*, a stroke. A very contagious and destructive disease. Any thing more than commonly troublesome, as we say, The plagues of Egypt.

**Planet, s.** from *πλαναομαι*, *planaōmai*, I wander. Those heavenly bodies that move round the sun. We number the earth among the primary planets, because we know that it moves round the sun; and the moon is accounted among the secondary planets, or satellites of the primary, since she moves round the earth.

**Plani-sphere, s.** See *ΣΦΑΙΡΑ*, p. 30.

**Pleonasm, s.** from *πλεοναζω*, *plēonazō*, I abound. A mode of speech in which more words are used than what are necessary.

**Pneumatics, s.** from *πνευμα*, *pnēuma*, air. That part of natural philosophy which treats of the mechanical properties of air, and the different elastic fluids.

**Pneumato-logy, s.** See *ΛΟΓΟΣ*, p. 13.

**Poet, s.** from *ποιεω*, *pōiō*, I do or make. The author of a fiction; poems being for the most part works of fiction.

**Polemic**, *adj.* from *πολεμος*, *pōlēmos*, war. Belonging to controversy.

**Poly-gamy**, *s.* See *ΓΑΜΟΣ*, p. 8.

**Poly-glot**, *s.* from *πολυς*, *pōlus*, many, and *γλωσσα*, *glōssa*, or *γλωττα*, *glōtta*, a tongue. Written in many languages.

**Poly-mathy**, *s.* See *ΜΑΝΘΑΝΟ*, p. 20.

**Poly-nesia**, *s.* from *πολυς*, *pōlus*, and *νησος*, *nēsōs*, an island. A designation in geography applied to the numerous islands in the Pacific Ocean.

**Poly-pus**, *s.* from *πολυς*, *pōlus*, many, and *πους*, *pūs*, a foot. An animal with many feet.

**Poly-phonous**, *s.* from *πολυς*, *pōlus*, many, and *φωνη*, *phōnē*, a sound. A name applied to a trumpet lately invented.

**Poly-syllable**, *s.* See *ΣΥΛΛΑΒΗ*, p. 31.

**Poly-technic**, *s.* See *ΤΕΧΝΗ*, p. 31.

**Poly-theism**, *s.* See *ΤΗΚΟΣ*, p. 32.

**Prælia-graphy**, *s.* from *prælia*, the plural of *prælium*, the Latin word for battle. (See *ΓΡΑΦΟ*, p. 10.) A term applied to a map of England (published by Mr. Harris, St. Paul's Church-yard), having a notice of all the *battles* fought in the kingdom.

**Pragmatic**, *adj.* from *πραγμα*, *pragma*, business. Impertinently busy. Pragmatic sanction, in civil law, is a rescript or answer of the sovereign, delivered by advice of his council, to some college, or body of people, upon consulting him on some case of their community. The *pragmatic sanction*, of which frequent mention is made in the history of England, is the term applied to a settlement of Charles VI., Emperor of Germany, who, in the year 1722, having no sons, settled his hereditary dominions on his eldest daughter, the Archduchess Maria Theresa, which was confirmed by the diet of the empire, and guaranteed

by Great Britain, France, and most of the powers of Europe.

**Presbyter**, *s.* from *πρεσβυτερος*, *prēsbutērōs*, old. An elder, one of the second order of ecclesiastics among the first Christians, bishops being the highest order, and deacons the lowest.

**Problem**, *s.* from *προβλημα*, *prōblēma*, which is formed of *προ*, *prō*, before, *βαλλω*, *ballō*, I place. A problem, in logic, is a proposition that neither appears absolutely true nor false; but which is probable on both sides, and may be asserted either in the negative or affirmative, with equal evidence. Thus, that the moon and the planets are inhabited by animals in some respects like ourselves, is a problem; that the fixed stars are also suns, and each the centre of a separate system of planets and comets, is a problem.

A *problem*, in geometry, is a proposition given to be demonstrated, in which something is required to be done; and what is done to be proved to be the thing required. See **THEOREM**.

**Pro-chronism**, *s.* See **CHRONOS**, p. 7.

**Pro-gnostic**, *s.* from *προ*, *prō*, before, and *γινωσκω*, *gignōskō*, I know. A prediction or knowledge beforehand.

**Pro-gramme**, *s.* See **GRAMMA**, p. 9.

**Prolegomena**, from *προλεγω*, *prōlēgō*, I preface, or speak before, is a term applied to certain preparatory observations, or discourses, prefixed to a book, containing something necessary for the reader to be apprised of, to enable him the better to understand the book.

**Prolepsis**, from *προληψις*, *prōlēpsis*, anticipation, a term applied to a previous and concise view of a subject, or an anticipation of objections.

**Pro-logue**, *s.* See **LOGOS**, p. 13.

**Pro-phesy, s.** from *προ*, *prō*, before, and *φημι*, *phēmi*, I speak. A prediction or foretelling.

**Pro-phylactics, s.** from *προ*, *prō*, before, and *φυλασσω*, *phulassō*, I defend. Any means made use of to preserve health.

**Pros-ody, s.** See **ΑΙΔΟ**, p. 1.

**Prosopo-pœia, s.** from *προσωπον*, *prōsōrōn*, a person, and *ποιεω*, *poiō*, I make. A personification.

**Proto-col, s.** from *πρωτος*, *prōtōs*, the first, and *κολλα*, *kōlla*, glue. Thus protocol means the writing that is glued the first; because, among the ancients, writings were glued together. Protocol is now used to express a writing which is at first briefly noted, and afterwards amended and further enlarged. A rough draft.

**Proto-martyr, s.** See **ΜΑΡΤΥΡ**, p. 20.

**Proto-type, s.** See **ΤΥΠΟΣ**, p. 33.

**Psalm, s.** from *ψαλλω*, *psallō*, I sing. A sacred song.

**Psalm-ody, s.** See **ΑΙΔΟ**, p. 1.

**Pseudo-apostle, s.** See **ΣΤΕΛΛΟ**, p. 30.

**Pseudo-dox, s.** See **ΔΟΞΑ**, p. 7.

**Pseudo-martyr, s.** See **ΜΑΡΤΥΡ**, p. 20.

**Pseudo-prophet, s.** from *ψευδης*, *psēdēs*, false, and *προφητης*, *prōphētēs*, a prophet. A false prophet. See **ΠΡΟΡΗΕΥ**.

**Psycho-logy, s.** See **ΛΟΓΟΣ**, p. 13.

**Psycho-mancy, s.** See **ΜΑΝΤΕΙΑ**, p. 19.

**Pyramid, s.** from *πυρ*, *pur*, fire; which always ascends in a conical form. A pillar ending in a point.

**Pyro-meter, s.** See **ΜΕΤΡΟΝ**, p. 20.

**Pyro-technic, adj.** See **ΤΕΧΝΗ**, p. 31.

**Pyro pneumatic, s.** from *πυρ*, *pur*, fire, and *πνευμα*, *pnēuma*, air, the name given to a lamp, lately invented

by Mr. Garden, an eminent chemist in Oxford Street, for producing instantaneous light by the action of *inflammable air* upon a metallic substance.

## R.

**RHAPS-ODIST, s.** See **AEIDO**, p. 1.

**Rhetoric, s.** from *ῥητωρ*, *rhētōr*, a declaimer. The art of speaking with eloquence and persuasion.

**Rheum, s.** from *ῥέω*, *rhēō*, I flow. The technical term for a disease usually called a cold.

**Rhyme, s.** Rhyme was, in the first edition, on the authority of the sixth edition of Dr. Johnson's Dictionary, said to be derived from the Greek word *ῥυθμος*, *rhuthmōs*, a rule; but the writer has since found the following remark on the subject: "*Rhyme* and *Rhythm* are two distinct things; the latter *only* is derived from *ῥυθμος*, *rhuthmōs*, which signifies the proportion which the parts of motion bear to each other. *Rhythm*, as applied to poetry, denotes the measure of the feet, or the number and combination of long and short syllables. *Rhyme* is from the Gothic *ryma*, or *rim*, and signifies properly the correspondence of the last sound of one verse to the last sound of the next." [A *foot* (so called from the ancient custom of beating time by the foot) is a part of a verse, and consists of two or more syllables.] See page 21.

## S.

**SAN-HEDRIM, s.** from *συν*, *sun*, with, and *ἔδρα*, *h-ēdra*, a seat. The supreme council among the Jews.

**Sarco-phagus, s.** See **PHAGO**, p. 26.

**Scheme, s.** from *σχῆμα*, *schēma*, a form or appearance. A combination of various things into one view.

**Schism, s.** from *σχίσμα*, *schisma*, a division. The word is chiefly used in speaking of separations happening

through diversity of opinions among people of the same religion and faith. Thus the Romanists bestow the name of English schism on the reformation of religion in this kingdom. Those of the church of England again apply the term schism to the separation of the Nonconformists; *viz.* the Presbyterians, Independents, and Baptists, who contend for a farther reformation.

School, *s.* σχολη, *schōlē*, ease, leisure, freedom from labour: "a school, *i. e.* a place or building where persons, being at leisure from bodily labour and business, attend to the improvement of the mind. The word occurs in Acts xix. 9. The Greek writers in like manner use this word for the *Schools* of the Philosophers." — *Parkhurst*.

Sidero-graphy, *s.* from σιδῆρος, *sidērōs*, iron, or steel. (See ΓΡΑΦΗ, p. 10.) Engraving on steel.

Simony, *s.* The act of buying or selling a church preferment, so termed from *Simon* the Sorcerer, who wished to buy of St. Peter the gift of conferring the Holy Ghost. See Acts, viii. 18.

Skeptic, *s.* from σκεπτομαι, *skēptōmai*, I look round about. One who doubts or pretends to doubt of every thing.

Solecism, *s.* from σολοικισμος, *sōlōikismōs*, an impropriety in language. A BARBARISM may be in one word, a SOLECISM must be in more. The SOLI, a people of Greece, lost the purity of their ancient tongue, and became ridiculous to the Athenians for their improprieties of speech: hence originated the expression. The termination *ismos*. marks "imitation."

Sophist, *s.* from σοφος, *sōphōs*, wise, or σοφιστης, *sōphistēs*, an impostor or deceiver. A person who frames sophisms; that is, subtile arguments, with design to deceive those he would persuade or convince.

The term sophist, which is now reproachful, was anciently honourable; it signified a rhetor, or professor



of eloquence, and was applied indifferently to all who excelled in any art or science; whether divines, poets, physicians, lawyers, orators, or musicians. However, as rhetoricians often employed their art rather to vindicate what was false and unjust than to support truth and virtue, their conduct brought discredit both upon themselves and their professions; and therefore the name *Sophist* has been more generally used in an ill sense, to signify one skilled rather in the art of cavilling than qualified to speak well and accurately upon any subject.

A *sophism* is an argument which, with some subtilty, carries much appearance of truth, but little solidity, and only invented to amuse and embarrass the person to whom it is addressed; as, "You have every thing you have not lost; you have not lost horns, therefore you have horns." See *PHILOSOPHY*.

*Span*, *s.* from *σπᾶω*, *spaō*, I draw or extend. "*Span-new*, properly of cloth just extended on the rack and smoothed. *Spick-and-span-new*, just taken from the spicks, or spikes." — *Nugent*.

*Spasm*, *s.* from *σπᾶω*, *spaō*, I draw. A sudden and violent contraction of any part.

*Statics*, *s.* from *στατικός*, *statikōs*, having the power of remaining still, or in a state of equilibrium. That branch of mechanics which treats of the doctrine of forces considered as they balance each other in a state of rest. (See *DYNAMICS* and *MECHANICS*.) Such is the strict meaning of the term *Statics*. The general definition of it is, the science which considers the weight of bodies; the science of weighing.

*Statistics*, *s.* A term of very recent adoption, which is intended to express a comprehensive view of the various particulars constituting the natural and political strength and resources of a country. It is derived from the same source as *statics*. See *STATICS*.

*Steno-graphy*, *s.* See *GRAPHIE*, p. 10.

*Stentorian*, *adj.* from *Stentor*, the name of a herald whose

voice was said to be as loud as that of fifty men. A person who talks very loud is said to have stentorian lungs.

Stereo-type, *s.* See Tuross, p. 38.

Stigma, *s.* This term offers an example of the various uses to which words are applied, and which nevertheless preserve their primitive signification.

I. If we seek for *stigma* in an English dictionary, we find "a brand, a mark with a hot iron, a mark of infamy;" — "it is unjust to attach a *stigma* to a whole body of men for the speculative views of some one among them;" — "the cross which our Saviour's enemies thought was to *stigmatize* him with infamy, became the ensign of his renown." (*Blair.*) — [*Stigmatize.* The ancients were accustomed to punish their slaves by applying a red-hot iron, marked with certain letters, to their foreheads. The word is now used figuratively, and means to brand or mark with some token of infamy. Among some nations, however, stigmatizing was considered as a distinguished mark of honour and nobility, and such is still the case with many of the inhabitants of the islands in the South Sea.]

II. If we seek in a Latin dictionary, we find *stigma*, genitive *stigmatis*, a mark or brand on the forehead, reproach, infamy.

III. If in a dictionary of Medical terms, we find *stigma*, a small red speck in the skin, occasioning no elevation of the cuticle.

IV. If we seek the meaning of *stigma* in a Glossary of Botanic Terms, we find, "The *stigma*, or summit, is the upper part of the pistil. The pistil is an organ in the centre of the flower, which adheres to the fruit, and is destined for the reception of the pollen. The pistil is denominated the female part of the flower: it consists of three parts; 1st, the germen, or seed-bud, which is the lowest part; 2d, the style or shaft, which is the part that stands upon the germen,

and supports the 3d part, *i. e.* the *stigma*."—"In most flowers the *stigma* is single; in some there are two *stigmata*." (*Bingley*.)—"For the preparation of saffron (which word is derived from the Arabic *Sapharan*), the flowers are gathered early in the morning, just as they are about to blow; they are then spread upon a table, and the *stigmas*, with a proportion of the style, carefully picked out of the flower, which is thrown away as useless. The *stigmas* are then dried on a portable kiln, of a peculiar construction." (*Thomson*.)

V. The term *Stigmata* is also applied to the apertures in different parts of the bodies of insects, which serve for the office of respiration.

VI. If we refer to a Greek Lexicon, we find "στίζω, *stizō*, I prick, stamp, or imprint a mark, distinguish by points, draw in miniature; metaphorically, prick or bite a person, slander or asperse him. Στίγμα, *stigma*, a mark or spot imprinted upon any thing." (*Nugent's Primitives of the Greek Tongue*.)

Thus it appears, from the last research, that *stigma* meant, in the original, simply a *mark*, and was subsequently applied to a *mark* made by a hot iron; and also to the upper part of the pistil, as being the most *marked*.

**Stoics, s.** A sect of ancient Philosophers, the followers of Zeno; thus called from *στοα*, *stōa*, a portico, because Zeno used to teach under a portico. The Stoics led a very austere life, and affected an indifference to all things. One of their doctrines was, that pain is no real evil; but that a wise man is happy in the midst of the severest torture. Hence, we sometimes hear it said, "he bore the pain like a Stoic;" or "with stoical fortitude."

**Stole, s.** from *στολη*, *stōlē*, a long robe. The GROOM OF THE STOLE is the eldest lord of his Majesty's bed-chamber, whose office and honour it is to present and put on his Majesty's first garment every morning: this is usually done by proxy.

**Stratagem, s.** from στραταγήμα, *stratagēma*, cunning in war. The word *stratagem* has now a much more extended application. "*Stratagem* is a display of art in plotting and contriving, a distinguished mode of obtaining an end." (*Crabb.*) — "One of the most successful *stratagems* whereby Mahomet became formidable, was the assurance that impostor gave his votaries, that whoever was slain in battle should be immediately conveyed to that luxurious paradise his fancy had invented." (*Steele.*)

**Strophe, s.** (See ODE.) The ODE originally had but one *Strophe* or *Stanza*, but was at last divided into three parts; the *Strophe* (στρεφω, *strēphō*, I turn); the *Anti-strophe* (*anti*, in opposition to); and *Epode*. (See EPODE, p. 1.) The priests went round the altar singing; and the portion they sang on their first approach to the left, they called *Strophe*, or "turning to;" the portion which they sang as they returned to the right, they denominated *Anti-strophe*, or "turning in a contrary direction." At last, standing still before the altar, they sang the rest, which they called the EPODE.

**Styptics, from** στυπτω, *stuptō*, I astringe. A medicine to stop blood.

**Surgeon, s.** See CHIRURGY.

**Syco-phant, s.** from συκον, *sukōn*, a fig, and φαινω, *phainō*, I shew. First used to designate one who informed against those who exported fig-trees contrary to law, and afterwards applied to a mean insinuating fellow. A parasite or flatterer.

**Syllable, s.** See SULLABE, p. 31.

**Syl-labus, s.** from συλ, *sul* (for συν, *sun*), with, and λαμβανω, *lambanō*, I take. The abstracts or heads of a discourse.

**Syl-logism, s.** See LOGOS, p. 13.

**Sym-bol, s.** from συμ, *sum* (for συν, *sun*), together, and βαλλω, *ballō*, I throw. A term applied to that which

comprehends in its figure a representation of something else. The French term the Apostles' Creed (that which we usually call "The Belief") "*La Symbole*," because it is a collection and abridgment of their faith.

**Sym-metry, s.** See **METRON**, p. 20.

**Sym-pathy, s.** See **PATHOS**, p. 26.

**Sym-phony, s.** See **PHONE**, p. 26.

**Sym-ptom, s.** from *συν, sun* (for *συν, sun*), together, and *πτῶμα, ptōma*, a fall. Something which happens concurrently with something else, not as the original cause, nor as the necessary or constant effect.

**Syn-agogue, s.** See **AGO**, p. 4.

**Syn-chronism, s.** **CHRONOS**, p. 7.

**Syn-dic, s.** from *συν, sun*, with, and *δικη, dikē*, justice. A person deputed to act on behalf of a corporation or community.

**Synod, s.** from *συνόδος, sunōdōs*, an assembly called for consultation: used particularly of ecclesiastics. We speak of a provincial *synod* and a general *council*. *Synodos* (from *συν, sun*, together, and *ὁδός, h-ōdōs*, a way or journey) is, literally, a meeting of those who are travelling in the same path. This has figuratively been understood of the Christian pastors.

**Syn-onymy, s.** See **ONOMA**, p. 23.

**Syn-opsis, s.** from *συν, sun*, with, and *ὄψις, ōps*, a view. A general view, all the parts being brought into one view.

**Syn-tax, s.** from *συν, sun*, together, and *τάσσω, tassō*, I put in order. That part of grammar which teaches the construction of words in a sentence.

**Syn-thesis, s.** from *συν, sun*, together, and *τίθημι, tithēmi*, I put. The act of joining, the contrary to analysis.

**Sy-stem, s.** from *συν, sun*, with, and *ίστημι, istēmi*, I stand, signifies that which is put together so as to

form a whole. "*System* is an arrangement of many single or individual objects according to some given rule, so as to make them coalesce. *Method* is the manner of this arrangement, or the principle upon which this arrangement takes place." — *Crabb*.

Sy-stole, *s.* from *συν*, *sun*, together, and *στελλω*, *stellō*, I draw. A contraction, the contrary to diastole.

## T.

TACHY-DIDAXY, *s.* from *ταχυσ*, *tachus*, short, and *διδαχη*, *didachē*, instruction. In the 15th No. of the London Magazine, the Editors remark, "We have *invented* this term, in order to designate one of the most wonderful inventions, even in this age of invention and discovery. A German, of the name of Kastner, has written two works that may justly be called *a short cut* to the learned languages. One of these is the art of learning Greek in two months! the other, that of learning to read and to *understand* Hebrew in four weeks!!"

Tachy-graphy, *s.* See *GRAPHY*, p. 10.

Tactics, *s.* from *τακτικός*, *taktikōs*, skilled in putting in order (the adjective formed from the substantive, *ταξίς*, *taxis*, order). The art of disposing forces in form of battle, and of performing the military or naval motions and evolutions. — "The Logic of the Sciences" means the art of directing them: "Tactics of the Sciences" means the method to be pursued for promoting their advancement.

Tauto-logy, *s.* See *LOGOS*, p. 13.

Taxi-dermy, *s.* from *ταξίς*, *taxis*, arrangement, and *δερμα*, *dērma*, skin. The title of a book, lately published, on the best manner of arranging and preserving the skins of animals.

Technical, *adj.* See *TECHNE*, p. 31.

Tele-graph, *s.* See *GRAPHY*, p. 10.

Tele-scope, *s.* See SKOPEO, p. 28.

Tetr-arch, *s.* See ARCHE, p. 5.

Tetra-gon, *s.* See GONIA, p. 9.

Thauma-trope, from *θαυμα*, *thauma*, wonder, and *τροφῶ*, *trēphō*, I turn, *a wonder-turner*. Toys which perform wonders by turning round. This philosophical toy is founded on the optical principle, that an impression made on the retina of the eye lasts for a short interval after the object which produced it has been withdrawn. During the rapid whirling of a card the figures on each of its sides are presented with such quick transition that they both appear at the same moment, and thus occasion a very striking and magical effect.

The-anthropos, *s.* See ANTHROPOS, p. 5.

Theatre, *s.* from *θεατρον*, *thēatron* (formed from *θεα*, *thēa*, a sight or spectacle). A public edifice for the exhibition of scenic spectacles.

Theism, *s.* See THEOS, p. 31.

Theme, *s.* from *θεμα*, *thēma*, the subject upon which any one writes or speaks.

Theo-cracy, *s.* See KRATOS, p. 13, and THEOS, p. 32.

Theo-logy, *s.* See THEOS, p. 32, and LOGOS, p. 13.

Theorem, *s.* from *θεωρημα*, *thēōrēma*, a position proposed to be demonstrated. Theorem stands contradistinguished from *problem*, which denotes something to be done or constructed; as *theorem* proposes something to be proved or demonstrated. A theorem terminates in theory, and considers the properties of things already made or done. See PROBLEM.

Theory, *s.* from *θεωρια*, *thēōria*, a speculation. A plan or system yet subsisting only in the mind. A doctrine which terminates in the sole speculation or consideration of its object, without any view to the practice or application of it. To be learned in an art, &c.

the theory suffices; to be master of it, both the theory and the practice of it are required. Machines, many times, promise very well in the theory, yet fail in the practice. The sciences are ordinarily divided into *theoretical*, as theology, philosophy, &c.; and *practical*, as medicine, law, &c.

Thermo-meter, *s.* See ΜΕΤΡΟΝ, p. 20.

Thesis, *s.* from θέσις, *thēsis*, a position, formed from τίθημι, *tithēmi*, I put or lay down. A general proposition, which a person advances and offers to maintain. The maintaining a thesis is a great part of the exercise which a student has to undergo for a degree.

Tomb, *s.* from τυμβος, *tumbos*, a hollow space, also a place in which the dead are enclosed.

Tone, *s.* from τόνος, *tōnōs* (τείνω, *tēinō*, I stretch), the power of extension and contraction. *Tone* is used variously, yet preserving its original signification: thus we say, "the *tone* of the stomach," "the organ is so formed as to send forth the most solemn *tones*," "a sheep will cry for its lost young in a *tone* of distress."

Topic, *s.* The art of finding arguments was termed *τόπικῃ*, by the Greeks. Hence, we use the word *topic* for the subject chosen for the purpose of amplification or proof. Topical remedies are what are otherwise called external remedies. The term *topical* is from τόπος, *tōpōs*, a place.

Topo-graphy, *s.* See ΓΡΑΦΗ, p. 10.

Trag-edy, in its original, was only a hymn sung in honour of Bacchus by several persons, who, together, made a chorus of music, with dances and instruments. A goat was the sacrifice offered to that heathen god; and from τραγός, *tragōs*, a goat, and ὥδη, *ōdē*, was formed the appellation tragedy. The word is now applied to a dramatic poem, representing some signal action performed by illustrious persons, and which has generally a fatal issue or end.



Dr. Blair says, "*A Greek Tragedy* is the relation of any distressful or melancholy incident; sometimes the effect of passion or crime, oftener of the decree of the gods, simply exposed; without much variety of parts or events, but naturally and beautifully set before us; heightened by the poetry of the chorus.

"*A French Tragedy* is a series of artful and refined conversations, founded upon a variety of tragical and interesting situations, carried on with little action and vehemence; but with much poetical beauty, and high propriety and decorum.

"*An English Tragedy* is the combat of strong passions, set before us in all their violence; producing deep disasters; often irregularly conducted; abounding in action; and filling the spectators with grief. — The ancient *Tragedies* were more natural and simple; the modern are more artful and complex."

Tri-gon, *s.* See GONIA, p. 9.

Tri-phthong, *s.* See PHTHOGGOS, p. 27.

Tri-glyph, *s.* (See GLYPH.) An ornament in the Doric order of architecture, consisting of *three* glyphs.

Tri-syllable, *s.* See SULLABE, p. 31.

Trope, Trophy, and Tropic, from *τρέπω*, *trēpō*, I turn.

*Trope* is used to denote the change of a word from a literal to a figurative sense, as "the clouds *foretel* rain."

*Trophy*, the spoils of an enemy with which a victorious army *turns* homeward, and which are preserved in token of victory.

For an explanation of *Tropic*, the reader must refer to some book on Geography. The *Tropics* derive their name from the circumstance of the sun appearing to us to *turn* back.

Typo-graphy, *s.* See GRAPHE, p. 10.

Tyrant, *s.* Among the Greeks the word *τυραννος*, *tyrannōs*, whence *tyrant*, implied no more than what we now understand by *despot*, namely, a possessor of

unlimited power; but from the natural abuse of such power, it has acquired the signification now attached to it, namely, of exercising power to the injury of another.

## U.

URANO-GRAPHY, *s.* See OURANOGRAPHY.

Urano-scopy, *s.* See SKOPEO, p. 27.

U-topia, *s.* from ου, *ou*, not, and τοπος, *tōpos*, a place.

UTOPIA is the title of a work written by Sir T. More, relative to an *imaginary* country. Hence the term *utopian* is used as synonymous with *imaginary*.

## Z.

ZEAL, *s.* from ζηλος, *zēlōs*, a passionate ardour for any person or thing.

Zephyr, *s.* from ζεφυρος, *zēphurōs*, for *zēphūrōs*, life-bearer, a soft western wind which *brings* the fine weather, and with it *life* and health to mankind.

Zodiac, *s.* from ζωδιακος, *zōdiakos* (ζων, *zōn*, an animal), the line in the heavens through which the sun appears to move. This line is divided by twelve signs which take their denominations from different animals.

The twelve signs of the Zodiac were intended to represent some remarkable natural occurrence in each month of the year, as the sun was passing through his annual circuit.

The first three months, from the vernal equinox (March, April, May), were remarkable for the production of those animals which were the most employed and valued, *viz.* sheep, kine, and goats. The lambs came first, which are represented by their parent, the Ram; next, the calves, represented by the Bull; then the kids, which commonly come in pairs. But, instead of the twin kids, the Greeks substituted the Twin Brothers Castor and Pollux.

When in the fourth month (June) the sun is arrived at the summer solstice, he begins to go back again to the southward; which retrograde motion the Egyptians expressed by the Crab, which is said to go backward.

The excessive heat, which usually follows in the next month (July), is expressed by the Lion, for its fierceness and strength.

The symbol for the harvest month (August) is the Virgin Reaper, with an ear of corn.

When the sun arrives at the autumnal equinox (in September) it is expressed by the Balance or Scales, *in equilibrio*, because the days and nights are then every where equal.

October is a sickly season, when the hot months of the summer produce their fatal effects: the symbol therefore is the Scorpion, whose sting is deadly.

The diversion of hunting, which is chiefly followed in November, is signified by the Archer.

As the Crab, which goes backward, signified the summer solstice, when the sun begins to go back from the northern tropic; so the Goat, which delights to browse up hill, is the symbol of the winter solstice, when the sun (in December) begins to ascend from the southern tropic, and is continually mounting for the ensuing half year.

Aquarius, or the Watering Pot, fitly represents the rains and snows of the winter (January). And the Two Fishes appear to have a reference to the fishing season, which takes place in February.

**Zone**, *s.* from ζωνη, zōnē, a girdle. A division of the earth.

**Zoo-logy**. See Logos, p. 13.

**Zoo-phyte**, *s.* from ζων, zōn, an animal, and φυτον, phutōn, a plant. A term applied to certain substances which partake of the nature of vegetables and animals.

*The following words are here inserted to illustrate the remark made in the Preface to the Second Edition.*

“Phalanx, *fá-lanks*, or *fal-lanks*. The second manner of pronouncing this word is more general, but the first is more analogical. The quantity\* of the original has very little to do in this case, and yet nothing but an absurd regard to this could have influenced the generality of speakers to pronounce this word with the first vowel short. The authority of Mr. Sheridan, Mr. Scott, and Dr. Ash, who make the first vowel long, ought to outweigh that of Dr. Kenrick, Mr. Perry, Entick, and Buchanan, who make it short.” *Walker*. — PHALANX is from *φάλαγξ*, *phalanx*, a square compact battalion, formed of infantry, set close to one another, with their shields joined, and pikes turned cross-ways; so that it was almost impossible to break them.

“Drama, *drá-ma*, or *dram-ma*. The last mode of pronouncing this word is that which was universally current till within these few years; but the first has insensibly stolen into use, as we may observe from the several dictionaries which have adopted it. Mr. Sheridan, W. Johnston, Mr. Nares, and, as far as we can judge by the position of the accent, Entick and Bailey, pronounce it with the first *a* long; and Dr. Kenrick, Buchanan, and, if we may guess at Dr. Ash by his accent, with the same letter short. Mr. Scott gives it both ways; but, by placing the sound with the long *a* first, seems to prefer it. The authorities are certainly on the side I have adopted: but I wish also to establish it by analogy.” *Walker*.

Pharmaceutical, pronounced by Walker *far-ma-sú-te-kal*; and by Perry thus, *phâr-ma-cù-ti-cal*. — Pharmacy, from *φάρμακον*, *pharmakŏn*, a remedy, denotes that branch of medicine which teaches the choice, preparation, and mixture of medicines.

---

• See note, page 3.



**THE**  
**STUDENT'S MANUAL**

**PART II.**

**WORDS DERIVED FROM THE LATIN**



## INTRODUCTION.

THE task of tracing English words derived from the Latin will be much simplified by marking the several Latin prepositions which enter into the composition of such words.

### LIST OF LATIN PREPOSITIONS.

*A, ab, abs*, from or away, as *a-vert*, to turn from or aside ; *ab-duce*, to lead from ; *abs-ent*, being from or away.

*Ad, ac, af, al, up*, to or at, as *ad-here*, to stick to ; *ac-company*, to be company to ; *af-fix*, to fix to ; *al-lot*, to lot to ; *ap-pertain*, to pertain to.

*Ante*, before, as *ante-cedent*, going before.

*Circum*, about, as *circum-spect*, looking about.

*Con, com, co, col, cor*, (for *cum*,) with or together, as *con-dole*, lament together ; *com-motion*, a motion with (others) ; *co-operate*, work together ; *col-league*, one leagued with (another) ; *cor-relative*, relative with (another).

*Contra*, against, as *contra-dict*, speak against.

*De*, down or from, as *de-ject*, cast down ; *de-part*, part from.

*Di, dis*, asunder, as *dis-tract*, draw asunder. In many words *dis* seems to denote something stronger than mere negation or privation, as *dis-inter* ; that is, take out of the grave ; *dis-please*, that is, give pain.\*

---

\* " As *un* commonly undoes or takes away, so *dis* denies or divides. Some verbs admit either primitive. For, though while one generally takes away a positive action, and the other communicates a negative one, the ideas must nearly coincide ; yet, no less certainly may they often be discriminated, *un* commonly denoting the literal, and *dis* the figurative privations. Thus to *un-people*, *un-burden*, *un-cover*, is literally to remove the people, the burden, the cover ; whereas, to *dis-people*, (or



*E, ec, ef, ex*, out of, as *e-ject*, cast out; *ec-centric*, from the centre; *ef-face*, to put from the face; *ex-clude*, shut out.

*Extra*, without, beyond, out of, as *extra-vagant*, wandering beyond.

*In*, written also *ig, il, in*, and *ir*, has three meanings; 1. In, into, as *in-flux*, a flowing in; *in-sight*, a seeing into; *im-press*, to press in. — 2. Not, as *ig-noble*, not noble; *il-legal*, not legal; *im-moral*, not moral; *in-active*, not active; *ir-regular*, not regular. — 3. An intensive signification, as, *inveterate*, *impetuous*.

*Inter*, among or between, as *inter-vene*, come between. In *inter-dict*, or forbid, it has a negative effect.

*Intro*, within, as *intro-duce*, lead in.

*Ob*, in front of, either by way of opposition or precaution, as *ob-ject*, cast against; *ob-viate*, to meet in the way.

*Per*, through, throughout, thoroughly, as *per-vade*, pass through; *per-fect*, thoroughly done.

*Pre*, before, as *pre-pare*; that is, to make ready before hand.

*Post*, after, as *post-script*, written after.

*Pro*, forth, forward, as *pro-mote*, move forward; *pro-duce*, bring forth.

*Præter*, past or beyond, as *præter-natural*, beyond the course of nature.

*Re*, again or back, as *re-print*, print again; *re-pay*, pay back.

*Retro*, backwards, as *retro-grade*, going backwards.

*Se*, apart or without, as *se-duce*, to lead aside.

*Sub, sup*, under, as *sub-scribe*, write under; *sup-press*, to press under.

*Super*, above or over, as *super-add*, add over or above.

*Trans*, or *tra*, signifies over or beyond, as *trans-gress*, go

---

depopulate,) to *dis-burden*, to *dis-cover*, are the figurative opposites of, to people, to burden, to cover. We *un-close* our lips in order to *dis-close* or *dis-burden* our minds. — *Un-armed* denotes simply without arms; *dis-armed* denotes the privation of arms." *Grant*.

over or beyond; it also denotes from one place to another, as *trans-plant*, *trans-pose*.

*Ultra*, beyond, as *ultra-murine*, beyond the sea.

In the use of this work the pupil will do well to select different **ROOTS**, and then to add the various **PREFIXES** which are usually employed with them, as, for example, from the Latin word—

**FER-O**, I bear, or, I carry.

**Fer-ry**, to bear over.

**Fer-tile**, able to bear, produce.

**Fer-til-ize**, to make able to bear.

**Con-fer**, to bear with, or together.

**De-fer**, to bear from, or off.

**Dif-fer**, to bear asunder.

**Pre-fer**, to bear before.

**Re-fer**, to bear back.

**Trans-fer**, to bear across.

**Suf-fer**, to bear under.

These are again capable of receiving several affixes or terminations.

**Con-fer-ence**, bearing (the mind, or talk) together.

**Circum-fer-ence**, bearing (a line) around.

**De-fer-ence**, bearing (the mind) down.

**Dif-fer-ence**, bearing asunder.

**In-fer-ence**, bearing (opinion) in.

**Pre-fer-ence**, bearing (sentiment) before.

The remarks relative to the **Prepositions**, in page 44, should be particularly considered.

In like manner from the Latin word **PON-O**, I place, **POS-ITUS**, placed; we have the following list:—

**Ap-posit-ion**, the placing to.

**Com-pose**, place with.

**Com-pos-ition**, the placing with, or together.

- Com-** pos-it-or, one that puts (letters) together.  
**Com-** pos-er, one that puts (music) together.  
**De-** pose, place down.  
**De-** pon-ent, the person that places down.  
**De-** pos-it, the substance which is placed down.  
**De-** pos-ition, the words which are placed down.  
**De-** pos-it-ory, the place where a thing is put.  
**De-** pos-it-ary, the person with whom a thing is placed.  
**Ex-** pose, place out.  
**Ex-** pos-ition, the placing out.  
**Im-** pose, place in, or on.  
**Im-** pos-ition, the placing in, or on.  
**Op-** pose, place against.  
**Op-** pos-ition, the placing against.  
**Op-** pon-ent, the person that is so placed.  
**Pre-** pos-ition, that which is placed before.  
**Pro-** pose, place forth, or forward.  
**Sup-** pose, place under.  
**Trans-** pose, place across.

See also this word "Pono," in pages 29, 30.

AN  
ETYMOLOGICAL DICTIONARY.

---

PART II.

---

SECTION I.

LIST OF LATIN WORDS WITH ENGLISH  
DERIVATIVES BELONGING TO EACH.

---

A.

ACER, ACRIS\*, *sharp, pungent*. — ACUO, *I make sharp*. — ACUTUS, *sharpened*.

ACRID, *acrimony, acrimonious*. — Acid, *acidity, acidulate*. — Sub-acid, *sub-acrid*. — Acute, *acutely, Acumen*.

ÆQUALIS or ÆQUUS, *equal*.

Equal, *equalize, equality, equally, un-equal*. — Equanimity. — Co-equal. — Equator, *equation*. — Equi-lateral, *equity*. — Equi-nox, *equi-noctial*.

---

\* When two words are found together, as *acer, acris*, or *ars, artis* (in page 3,) the first is the Nominative case, and the second the Genitive case. When English words are derived from Latin nouns, they are generally formed from the Genitive case.

**AGO**, *I do, or act.* — **EGI**, *I have acted.* — **ACTUS**, *acted.* — **AGENS**, *acting.* — **AGITO**, *I act often.*

**Act**, action, actor, actress, active, actively, activity, activeness, actual, actually, actuary, actuate. — **Agent**.  
**Co-action**. — **Trans-action**, trans-act. — **En-act**. — **Ex-act**, ex-action, ex-actly, ex-actness.

**Agile**, agility, agitate, agitation.

**Prodigy**, prodigious, prodigal, prodigality.

**Co-agulate**, co-agulation, co-gitate, co-gitation.

**Nav-igate**, (*navis*, a vessel.) — **Co-gent**.

**ALIUS**, *other.*

**Alias**, alibi, alien, alienate, alienation, ab-alienate. —  
**Aliquant**, aliquot.

**AMO**, *I love.* — **AMATUS**, *loved.*

**Amateur**, amatory, amour, amorous, amity, amicable, amiable. — **In-imical**.

**ANGULUS**, *an angle.*

**Angulus**, angle, quadr-angular, rect-angle, tri-angle, tri-angular.

**ANIMUS**, *mind.* — **ANIMA**, *soul.*

**Animal**, animalcule, animate, animation, animosity. —  
**Equ-animity**. — **Magn-animity**, (*magnus*, great.) —  
**Pusill-animity**, (*pusillus*, little.) — **Un-animity** (*unus*, one), un-animous.

**ANNUS**, *a circle, also a year.*

**Annals**, annual, annular, anniversary. — **Bi-ennial**. —  
**Per-ennial**.

**ANTE**, *before.*

**Anterior**, ante-cedent, ante-meridian, ante-penult.

AQUA, *water*.

Aquatic, aque-duct, aqueous.

ARBITER, *a judge, or umpire*.

Arbiter, arbitr-ator, arbitr-ate, arbitr-ation, arbitr-ary, arbitr-arily.

ARDOR, *heat, vigour, eagerness*.

Ardent, ardently, arduous.

ARS\*, ARTIS, *art, skill*.

Art-ist, art-isan, arti-ficer, arti-fice, arti-ficial, art-less, art-lessly, art-ful, art-fully.

In-ert, (for *in* and *ars*,) inertness.ARTUS, *a joint*.—ARTICULUS, *a little joint*.

Articulate, article. — In-articulate.

AUDIO, *I hear*. — AUDITUS, *heard*.

Audit, auditory, audible, audience. — In-audible.

AUGEO, *increase*. — AUCTUS, *increased*.Augment; auction, from *auctio*, increase of prices offered; author, from *auctor*, an increaser; authority, authentic, (possessing authority.)

## B.

BELLUM, *war*.BELLI-GERENT, (*gero*, I wage.) — Rebel.BENE, *well, kind, properly*.Ben-ign; bene-diction, (see *Dico*, p. 9;) bene-faction,

---

\* See the note in page 1.

bene-fice, bene-ficence, bene-fit, (see **FACIO**, p. 11 ;)  
bene-volence, (see **VOLO**, p. 41.)

## C.

**CADO**, *I fall.* — **CASUS**, *fallen.*

[*Cado* is changed into *Cido*, when compounded.]

**CASE**. — Casualty, casuist, cadaverous, from *cadaver*, that part of a man which falls away, the carcase or dead body \*. — Cast, cascade.

Ac-cident, ac-cidence, co-in-cide, de-cide, de-cision, de-ciduous.

**CÆDO**, *I cut, beat, kill.* — **CÆSUS**, *cut.*

[*Cædo* is changed into *Cido*, and *Cæsus* into *Cisus*, when compounded.]

Con-cise, con-cision, in-cision, pre-cise.

Fatri-cide, (*fratris*, of a brother.)

Homi-cide, (*hominis*, of a man.)

Infanti-cide, (*infantis*, of an infant.)

Patri-cide, (*pater*, father.) Matri-cide, (*mater*, mother.)

Pari-cide, (*parens*, a parent.)

Regi-cide, (*rex*, *regis*, a king.)

Sui-cide, (*sui*, of himself, or, of herself.)

**CANO**, *I play on a reed, I sing.* — **CANTUS**, *sung.*

[*Cano* is changed in *Cino*, and *Cantus* into *Centus*, when compounded.]

Canticle, cant. — Ac-cent, in-cantation, re-cant.

**CANDO** or **CENDO**, *I set on fire, I inflame.* —  
**CENSUS**, *inflamed.*

Incense, from *incendo*, I set on fire ; incendiary, from *incendiarius*, the person who sets on fire.

---

\* By some, *cadaver* is derived from *Caro data vermi-bus* ; Flesh given to the worms.

Candid, candour, from *candeo*, I shine as fire, I am white.

Candidate, from *candidatus*, a suitor for any place of honour or profit, so called from the white shining garment he wore; candle, from *candela*, a thing which shines or gives light.

**CAPIO**, *I take*. — **CAPTUS**, *taken*.

[*Capio* is changed into *Cipio*, and *Captus* into *Ceptus*, when compounded.]

**CŒPIO**, *I take in hand, I begin to take in hand*. — **CŒPTUS** or **CEPTUS**, *taken in hand*.

Cap-acity, capt-ivate, capt-ivity, capt-or, capt-ure, captious.

Ac-cept, con-ception, con-ceive, de-ception, de-ceive, ex-cept, in-cipient, inter-cept, per-ception, per-ceive, pre-cept, re-ception, re-ceive, re-ceipt, re-ceptacle, sus-ceptible, sus-ceptibility.

*Capio* or *cæpio*, when compounded, is sometimes corrupted into *cupero*, *cupo*, or *cipo*, as *re-cupero*, whence is derived the English word, re-cover; Oc-cupy, occupation, pre-oc-cupy, anti-cipate, anti-cipation.

*Capio* moreover combines with nouns in the form of *ceps*, *cipis*, or *cupis*, as *manceps*, *mancipis*, (formed of *manus*, a hand, and *ceps*,) one who takes with the hand, whence is derived e-man-cipation.

*Participatio*, (see PARS, PARTIS, p. 27,) whence participation and parti-cipate. — *Participium*, a word partaking of the nature of a verb and of an adjective, whence participle.

*Prin-ceps*, (*primus*, first,) one who takes the lead, whence prince, principle, principal, principality.

**CAPUT**, *the head, chief, source*.

Capital, chapter. — De-capitate, pre-cipitate, pre-cipice.

**CAVEO**, *I take care, avoid*. — **CAUTUS**, *avoided*.

Cautious, caution. — In-cautious, pre-caution.



**CAUSA**, *a cause, origin.* — **CAUSOR**, *I assign a cause.*

Ac-cuse, ac-cusative, ex-cuse, in-ex-cusable.

**CEDO**, *I go, move, give up.* — **CESSUS**, *moved.*

Cession. — Ac-cede, ac-cess, ac-cessary, ac-cessible, in-ac-cessible, ante-cedent, con-cede, con-cession, exceed, ex-cess, inter-cede, inter-cession, pre-cede, precedent, pro-ceed, pro-cession, re-cede, re-cession, secede, se-cession, suc-ceed, suc-cession, suc-cess.

**Cesso**, *I give way, I discontinue, hence, Cease, cessation, de-cease, in-cessant.* — **Ne-cessity**, from *necesse*, (*ne*, not, and *cedo* or *cesso*, *I give up*,) that which never yields, overpowering force.

**CELER**, *swift.* — **CELERO**, *quicken.*

Celerity, celebrity, from *celeber*, one who moves quick or often, hence he becomes distinguished; celebrate. — *Cilium*, that which moves quick, applied to the eye-lids. — *Supercilium*, (*super*, above,) that which is above the eye-lids; figuratively, that which is marked above the eye-lids, namely, severity, pride; hence supercilious.

**CENSEO**, *I judge, vote, I give an account of my property.* — **CENSUS** or **CENSITUS**, *judged.*

Censure, censor; census.

**CERNO**, *I perceive or distinguish.* — **CREVI**, *I have distinguished.* — **CRETUS**, *distinguished.*

Con-cern, dis-cern, from *dis-cerno*, *I separate.*

Dis-creet, dis-cretion, (the act of separation, skill in separating,) dis-crete, or dis-cretive.

*Decretum*, the thing determined, hence decree. — *Secrete*, from *seccerno*, *secretus*, (*se*, aside,) *I separate and lay aside*; se-cret, from *secretum*, that which is laid aside from public knowledge; hence se-crecy, se-cretly;

se-cretary, from *secretarius*, one who manages secret papers; secretion, (the act of separating.)

Certain, from *certus*, (for *cretus*,) distinguished, ascertained, sure; hence certify, certificate, (see *FACIO*, p. 11.)

*Crimen*, (for *crevimen*,) a note of infamy; hence crime, criminal, criminate, dis-criminate, in-dis-criminate, re-crimination.

CIEO or CIO, *I move, rouse, call.* — CITUS, *moved.*

Cite, citation. — Excite, incite, recite.

CIRCUS, *a circle.* — CIRCUM, *round about.*

Circular, circulate; circuit, (see *Eo*, p. 11.) en-circle or in-circle, semi-circular.

CIVIS, *a citizen.*

Civic, civil, civilian; city, (for *civitas*.)

CLAMO, *I speak aloud.*

Claim, clamor. — Ac-clamation, de-claim, ex-claim, pro-claim, re-claim.

CLARUS, *bright.*

Clear, clari-fy, clari-fication, (see *FACIO*, p. 11.) — De-clare.

CLAUDO, *I close.* — CLAUSUS, *closed.*

[*Claudo* is changed into *Cludo*, and *Clausus* into *Clusus*, when compounded.]

Con-clude, con-clusion, ex-clude, in-clude, pre-clude, re-cluse, re-clusion, se-clude, se-clusion.

CLINO, *I bend.*

De-cline, de-clination, de-clension, in-de-clinable, in-cline, in-clination, re-cline.

*Clivis*, a place which slopes; hence ac-clivity, de-clivity.

**COLO**, *I till*. — **COLATUS** or **CULTUS**, *tilled*.

Culture, cultivate. — Agri-culture, (*ager, agri, a field*), in-culcate.

*Colonia*, a place tilled; hence colony.

*Culina*, the place of cultivating or dressing meat; hence culinary.

**COPIA**, *goods, stores, plenty*.

Copious, cupid, cupidity, from *cupio*, or *cupido*, I seek for stores, I desire, love. — Cornu-copia, (*cornu, horn*.)

**COR**, **CORDIS**, *the heart*.

Cordial. — Con-cord, dis-cord, re-cord.

**CORPUS**, **CORPORIS**, *the body*.

Corporeal, corporal, corpulent, corporation, corpse, corpuscle, in-corporate.

**CREDO**, *I believe*. — **CREDITUS**, *believed*.

Creed, credit, credulous. — In-credible, in-credulity.

**CREO**, *I make, produce*. — **CREATUS**, *made*.

Creator, creation, creature. — Pro-creation, re-creation. — *Cresco, cretus*, (for *creasco*), I grow; hence con-creation, con-crete, de-crease, de-crement, ex-crescence, in-crease, in-crement.

**CUBO** or **CUMBO**, *I bend, lie down*. — **CUBITUS**, *bent*.

Cubit, from *cubitus*, the elbow; that is, the place of bending the arm.

De-cumbent, in-cumbent, re-cumbent, suc-cumb.

**CURA**, *business, sorrow*.

Curious, curiosity. — *Curo*, I take care, I manage; hence cure, curate, curator.

Pro-cure, se-cure, ac-curate.

CURRO, *I run*.—CURSUS, *run*.

Course, courser, cursory, curricule.

Con-cur, con-course, dis-course, ex-cursion, in-cur,  
oc-cur, pre-cursor, re-cur, re-course, suc-cour.

## D.

DEUS, *the light, the source of light, God*.DEIST.—Divine, from *divinus*, belonging to God; divi-  
nation.*Dies*, the light which creates the day, the day; diurnal,  
diary, dial. — Meri-dian, (for *medius-dies*, the mid-  
day.)\*DICO, *I appoint*.—DICATUS, *appointed*.

Ab-dicate, de-dicate, in-dicate, pre-dicate, pre-dicament.

—Judge, juris-diction, from *judico*, (*jus, juris*, a law,)

I dictate laws. — Pre-judice.

DICO, *I speak*.—DICTUS, *spoken*.

Diction, dictate, dictator.

Ad-dict, contra-dict, e-dict, in-dict, inter-dict, pre-dict.

Bene-diction, from *benedico*, (see BENE, p. 3,) I speak  
well, I bless; male-diction, from *maledico*, (see MALE,  
p. 23,) I speak badly, I curse.

Juris-diction, (see Jus, p. 18.)

\* “The French word *jour*, a day, is derived from the Latin, *dies*. From *dies* comes *diurnus*, in the pronunciation of which, either by the inaccuracy of the speaker or the hearer, *diu* is readily confounded with *giu*; then of the ablative of this adjective, (*diurnus*,) corruptly pronounced *giurno*, the Italians make a substantive, *giorno*, which by the French is readily contracted into *giour*, or *jour*.” — *Encyclop. Brit.*

**DIGNUS**, *worthy*.

Dignity, digni-fy, (see **FACIO**, p. 11,) deign, from *dignor*,  
I deem worthy, I esteem; in-dignant.

**DURUS**, *hard, hard in heart, cruel*.

Dure, durable, duration.—En-dure or in-dure, ob-durate,  
ob-duracy.

**DO**, *I give, put, place*.—**DATUS**, *given*.—**CON-DO**, *I put together*.

[*Datus* is changed into *Ditus*, when compounded.]

Datum and data, dative, donation.

Abs-cond, ad-dition, con-dition, e-dit or e-dition, per-dition, tra-dition. — Man-date, from *mando*, (*manus*, the hand,) I give with the hand, I issue an order; hence command.

**DOCEO**, *I teach*.—**DOCTUS**, *taught*.

Doctor, one capable of teaching; doctrine, from *doctrina*, the thing taught, learning; docile, from *docilis*, capable of being taught; docility, from *docilitas*, readiness to be taught.

**DUCO**, *I lead*.—**DUCTUS**, *led*.

Duke, from *dux*, *ducis*, one who leads, ductile.

Ad-duce, con-duce, con-duct, de-duce, de-duction, e-duce, e-ducate, in-duce, in-duction, intro-duce, introduction, pro-duce, re-duce, se-duce, tra-duce.

Aque-duct, (*aqua*, water.)

**E**.

**EMO**, *I take, buy, obtain*.—**EMPTUS**, *taken, or bought*.

[*Emo* is changed into *Imo*, when compounded.]

Ex-**EMPT**, per-emptory, re-deem, re-demption, pro-mpt, in-pro-mptu.

EO or IO, *I go, come.*—ITUS, *gone.*

Ambi-tion, circuit, in-itial, in-itate, preter-it, trans-it, trans-ient, trans-itory, sedi-tion, per-ish, per-il.

Iter, or *itiner*, a journey; hence itinerant. — *Itero*, I go often; hence re-iterate.

*Comes, comites*, one who goes with another; hence committee.

ERRO, *I wander, mistake.*

Err, error, erroneous, errata, erratic, errand, errant. — Ab-erration.

## F.

FACIO, *I do or make.*—FACTUS, *done.*

*Facio* is changed into *Ficio*, and *Factus* into *Fectus*, when compounded.]

FACTOR, from *factor*, one who makes or does a thing — fact, from *factum*, the thing done — facility, from *facilitas*, the ease with which a thing may be done — faculty, from *facultas*, the power of doing with ease — facetious, from *facetus*, one who has ease in saying or doing a thing — difficult, from *difficilis*, (for *disficilis*,) not easy to be done — faction, factious, from *factio*, acting, meddling.

Bene-fit, bene-ficence, bene-faction, from *benefacio*, (see BENE, p. 3,) I do well — male-factor, from *malefacio*, (see MALE, p. 23,) I do wrong — manu-facture, from *manu-factura*, (*manu*, by the hand,) things made with the hand — satis-fy, satis-faction, from *satisfacio*, (*satis*, enough,) I do enough — of-fice, from *officium*, a place in which to do a thing.

Af-fect, de-fect, ef-fect, in-fect, in-fectious, per-fect, pro-ficient, pro-ficiency, suf-fice, suf-ficient, suf-ficiency.

Certi-fy, certi-ficate, (*certus*, certain,) clari-fy, (*clarus*, bright.)

Dei-fy, (*deus*, god,) digni-fy, (*dignus*, worthy,) falsi-fy, (*falsus*, false,) glori-fy, (*gratia*, favour,

service,) *justi-fy*, (*jus*, right,) *magni-fy*, *magni-ficence*, from *magnifico*, (*magnus*, great,) I make great, or I praise highly.

*Modi-fy*, from *modifico*, (*modius*, a measure,) I make according to measure, or I regulate.

*Morti-fy*, (*mors*, *mortis*, death,) *paci-fy*, (*pax*, *pacis*, peace,) *petri-fy*, (*petra*, a stone,) to change to stone; *puri-fy*, *rare-fy*, (*rarus*, thin.)

*Sacri-fy*, from *sacrifico*, (*sacris*, holy,) I perform holy rites; *sancti-fy*, from *sanctifico*, (*sanctus*, sacred,) I make sacred; *signi-fy*, from *significo*, (*signum*, a mark or token,) I make known by some sign.

*Specio*, I see; *species*, that which is seen, a form, a sort or kind; hence *speci-fy*, which means, to denote the species, to distinguish the kind, to shew by some particular mark, to express in words or writing.

*Stupi-fy*, (*stupidus*, senseless,) *terri-fy*, (*terror*, fear.)

**FALLO**, *I stumble, deceive, fall.*—**FALSUS**, *fallen.*

False, falsify, falsity, fallacy, fallible, in-fallible.

**FANUM**, *a temple, a shrine.*

*Fane*, *fanatic*, from *fanaticus*, one who passed his time principally in the temples (*fana*), and who pretended to be inspired.

*Profanus*, (*pro*, before,) one who is before, or on the outside of the temple, one who does not practise the duties of religion, unholy; hence *pro-fane*.

**FARI**, *to speak, declare, decree.*—**FATUS**, *decreed.*

*Fate*, *fatal*, *fatality.*—*Af-fable*, *ef-fable*, *in-ef-fable*, *in-fant*, *in-fancy.*

*Fable*, *fabulous*, *con-fabulation*, from *fabula*, or *fabella*, a thing spoken.

*Fame*, *famous*, from *fama*, a thing spoken of.

*De-fame*, *de-famation*, *in-famy*, *in-famous.*

*Fas*, for *fans*, that which is spoken or decreed, lawful; *nefas* or *nefarius*, that which is not to be spoken, unlawful; hence *ne-farious*.

**FATIOR**, *I acknowledge, I own.*—**FESSUS**, *acknowledged.*

[*Fatior* is changed into *Fiteor*, when compounded.]

Con-fession, from *confessio*, an acknowledgement made to another; pro-fession, from *professio*, an open avowal.

**FENDO**, *I strike, I fall in.*—**FENSUS**, *struck.*

De-fend, de-fender, de-fendant, de-fence, de-fensive.—  
Of-fend, of-fensive, in-of-fensive.—**Mani-fest.**

**FERO**, *I carry.*—**LATUS\***, *carried.*

Fertile, fertility, from *fertilis*, proper for bearing.—  
Ferry.

Ab-lative, circum-ference, con-fer, con-ference, col-late,  
de-fer, dif-fer, dif-ferent, di-late, ef-fort, e-late, in-fer,  
of-fer, ob-lation, pre-fer, pre-late, re-late, suf-fer,  
trans-fer, trans-late.

**FERVEO**, *I boil, I rage.*

Fervid, fervour, ferment.

**FIDO**, *I trust.*

Con-fide, con-fident, con-fidence, dif-fident<sup>e</sup>, per-fidy,  
in-fidel. *Fædero*, or *Confedero*, I form an alliance:  
hence confederate, confederacy.

**FIGO**, *I fix.*—**FIXUS**, *fixed.*

Fix, fixture, fixation, cruci-fix, (*crux, crucis*, a cross.)—  
Af-fix, pre-fix, trans-fix.

**FIGO**, *I form, fashion, feign.*—**FICTUS**, *formed.*

Fiction, fictitious, ef-figy, figure, con-figuration, trans-fi-  
guration.

\* *Fero* is an irregular verb in Latin; so, in English, we have irregular verbs, as “I go,” “I went,” “gone;” and we use “have been,” for the compound tenses.



FINIS, *end, limit.*

Finish. — Af-finity, con-fine, de-fine, de-finitive, de-finite, in-finite, in-finitive.

FIRMUS, *strong.* — FIRMO, *I make firm.*

Firm, firmament. — Af-firm, con-firm, con-firmation, in-firm, in-firmity.

FISCUS, *a money-bag; also money itself, particularly tribute-money.*

Fiscal. — Con-fiscate, con-fiscation.

FLECTO, *I bend.* — FLEXUS, *bent.*

Flexible. — Circum-flex, in-flexible, in-flection, re-flect, re-flection.

FLIGO, *I smite, I dash forward.* — FLECTUS, *smitten.*

Af-flict, af-fliction, con-flict, in-flict, pro-fligate.

FLUO, *I move as a stream, flow.* — FLUCTUS or FLUXUS, *flowed.*

Fluid, fluidity, fluctuate, fluctuation.

*Fluens*, flowing; hence fluent, fluency.

Af-flux, af-fluent, af-fluence, circum-fluent, con-fluent, con-fluence, con-flux, de-fluxion, in-flux, in-fluence, re-flux, super-fluous, super-fluity.

FORMA, *shape, figure.*

Form; formula, formulary, from *formula*, a little form, a short rule or maxim; formal, from *formalis*, made in due form.

Con-form, con-formity, de-form, de-formity, in-form, in-formation, in-formality, per-form, per-formance, re-form, re-formation, trans-form, trans-formation.

Mal-formation, (*male*, bad,) multi-form, (*multus*, many,) uni-form, uni-formity, (*unus*, one.)

**FRAGO** or **FRANGO**, *I break*.—**FRACTUS**, *broken*.

[*Frango* is changed into *Fringo*, when compounded.]

Fracture, fraction, fragment. — Fragile, fragility, frail, frailty, from *fragilis*, liable to break.

In-fringe, in-fraction, re-fraction.

**FRAUS**, **FRAUDIS**, *deceit*.

Fraud, fraudulent, de-fraud. — *Frustra*, defrauded of, in vain, to no purpose; *frustra* gave rise to *frusto*, I disappoint; hence frustrate.

**FRUX**, **FRUGIS**, *fruit, produce*.

Frugal, frugality, from *frugalis*, sparing of fruit, moderate. — *Fruor*, *fruitus*, or *fructus*, I enjoy fruit, I delight in; hence fruition.

**FRONS**, **FRONTIS**, *the forepart of any thing, the forehead*.

Front, frontlet, frontier, frontispiece. — Af-front, ef-frontery.

**FUGIO**, *I flee*.—**FUGITUS**, *fled*.

Fugitive, re-fuge, subter-fuge.

**FUNDO**, *I pour*.—**FUSUS**, *poured*.

Fusion, fusible. — Con-found, con-fuse, con-fusion, diffuse, ef-fusion, in-fuse, pro-fuse, re-fund, re-fuse, refusal, suf-fuse, trans-fuse.

*Futilis*, one who pours forth words; hence futile, futility.

## G.

**GENUS**, *a family, sort, kind*.

**GENERAL**, from *generalis*, belonging to a whole tribe. —

Generosity, generous, from *generus*, nobly born. — Generate, generation, con-genial, en-gender or in-gender, de-generate, re-generate.

**GERO**, *I bear, gather*. — **GESTUS**, *borne*.

Con-geries, con-gest, con-gestion, di-gest, di-gestion, indi-gestion, sug-gest, sug-gestion, gesture.

**GIGNO**, (for **GENO**,) *I beget*. — **GENITUS**, *begotten*. — **GENS**, **GENTIS**, *that which is begotten, a family, nation, or tribe*.

Genuine, genius, genitive, genial, con-genial, gentile, genteel, gentle.

*Ingenium*, power or disposition bred within us; hence ingenuity, ingenious.

*Ingenus*, free-born, frank; hence ingenuous, ingenuousness. — Pro-genitor, pro-geny, primo-geniture.

**GNOSCO** or **NOSCO**, *I know*. — **NOTUS**, *known*.

Note, notation, notice, notary, an-notation, de-note. — *Nobilis*, easy to be known, celebrated; hence noble, nobility.

Cognisance, re-cognisance, re-cognise, pro-gnostic, pro-gnosticate.

**GRADUS**, *a step*. — **GRADO** or **GRADIOR**, *I move by steps, I walk*. — **GRESSUS**, *moved by steps*.

[*Gradior* is changed into *Gredior*, when compounded.]

Gradation, gradual, graduate, retro-grade.

Ag-gression, con-gress, de-grade, di-gress, e-gress, ingress, pro-gress, re-gress, trans-gress.

**GRATIA**, *favour, grace*.

Grace, gracious, grateful, gratitude. — *Gratis*, gratuitous, from *gratuitus*, freely bestowed; greet, from *grator*, I welcome; con-gratulate, from *gratulator*, or *congratulator*, I wish joy; grati-fy, (see **FACIO**, p. 11.)

GREX, GREGIS, *a flock, herd.*

Gregarious, con-gregation, e-gregious.

## H.

HABEO, *I hold, possess, (hence have, which is a corruption of Habeo.)*—HABITUS, *held.*

[*Habeo* is changed into *Hibeo*, and *Habitus* into *Hibitus*, when compounded.]

HABIT, from *habitus*, that which holds the mind or body, dress, character; habitude, from *habitudo*, the state of mind or body.

Able, for *habilis*, fit to hold.

Ex-hibit, pro-hibit.

*Debeo, debitus*, (for *dehibeo*,) I hold down the property of another, I am in debt.—Debt, from *debitum*, that which is due; debtor, from *debitor*, the person who owes. — In-debted.

De-bility, de-bilitate, from *debilis*, (for *dehibilis*,) not able.

*Habito*, I have often, I dwell in; hence habitation, inhabit\*, co-habit.

HÆREO, *I stick.*—HÆSUS, *stuck.*

Heir, from *hæres*, one who is close to another, one who succeeds to an estate.

Ad-here, ad-hesion, co-here, co-hesion, in-coherent, inherent.

*Hesito*, I stammer, doubt; hence hesitate.

HALO, *I breathe.*

Ex-hale, ex-halation, in-hale.

---

\* In French, *inhabité*, signifies uninhabited.

**HUMUS**, *the ground.*

In-hume, in-humation, post-humous, from *posthumus* or *postumus*, born or published after the father is put into the ground.

Humility, humble, from *humilis*, belonging to the ground.

*Homo, hominis*, a creature formed from the ground, man ; hence homi-cide, (see *CÆDO*, p. 4.)

Human, humane, from *humanus*, belonging to man ; in-human.

**J.**

**JACIO**, *I cast, throw.* — **JACTUS**, *thrown.*

[*Jacio* is changed into *Jicio*, and *Jactus* into *Jectus*, when compounded.]

**AB-JECT**, ad-jective, circum-jacent, con-jecture, de-ject, e-ject, in-ject, inter-jection, ob-ject, pro-ject, re-ject, sub-ject.

**JUGUM**, *a yoke.* — **JUGO** or **JUNGO**, *I join.* — **JUNCTUS**, *joined.*

Con-jugal, con-jugate, sub-jugate.

Ad-join, ad-junct, con-junctive, dis-join, dis-junctive, en-join or in-join.

**JUS**, **JURIS**, *law, right.*

Just, justi-fy, (see *FACIO*, p. 11,) justice, jury, juror, jurat, judge, juris-diction, juri-dicial, (see *DICO*, p. 9,) juris-prudence, (prudence, for *prudentia*, knowledge.)

Ab-jure, ab-juration, ad-juration, con-jure, con-juration, per-jury

## L.

LABOR, *I glide, pass away*. — LAPSUS, *passed away*.

LAPSE. — Col-lapse, e-lapse, re-lapse.

LATUS, LATERIS, *the side*.

Lateral, col-lateral, equi-lateral, (see ÆQUUS, p. 1.)

LAXO, *I loosen*.

Lax, laxity, laxative, re-lax.

LEVIS, *light*; (what is *light* is easily borne up, hence LEVO, *I lift*.)

Levity. — Al-leviate, e-levate, re-lieve, re-lief.

LEGO, *I chose, I gather, I read*, (that is, *I gather words together*.) — LECTUS, *chosen*.

[*Lego* is changed into *Ligo*, when compounded.]

Lesson, a corruption of *lectio*, that which is read: *lex*, *legis*, what is read to the people, namely, law; hence legal, legitimate.

Privi-lege, from *privilegium*, (*privus*, private or particular,) a private law, a special right. — Legion, from *legio*, a body of men chosen for military service.

Col-lect, de-lectable, di-ligent, e-lect, e-legant, e-legance, se-lect, intel-ligent, intel-ligence, intel-lect.

Neg-lect, neg-ligence, from *negligo*, (for *nec*, not,) I do not choose. — Sacri-lege, sacri-legious, (see SACER, p. 32.)

LEGO, *I send a message*, No. II.

Legation, legate, from *legatus*, a person sent; legacy, from *legatum*, a thing sent as a present. — Al-lege, de-legate, col-lege, col-league.

LIBER, *free, easy, disengaged.*

Liberal, liberty, libertine, from *libertinus*, one who used excess of freedom. — Liberate. — De-liberate, from *delibero*, I use the right of a free man, I debate.

Deliver. — *Liber*, (gen. *libri*,) the bark of a tree, (so named, it is said, from being *easily* separated from the other part of the tree), also a book \*; libel, from

\* The materials first used for writing were the leaves, or inner bark, (*liber*) of trees, whence the word *liber* was applied to a book. The leaves of trees are still used for writing by several nations of India. Afterwards linen and tables covered with wax were used. About the time of Alexander the Great, paper first began to be manufactured from an Egyptian plant or reed, called *Papyrus*, whence our word *paper*. The exportation of paper being prohibited by one of the Ptolemies, out of envy against Eumenes, king of Pergamus, who endeavoured to rival him in the magnificence of his library; the use of parchment was discovered.

The art of making paper from cotton or silk was invented in the East about the beginning of the tenth century; and in imitation of it, from linen rags in the fourteenth century. The skin of sheep when prepared for writing is called *parchment*; of calves, vellum, (as if *vitulinum*, of calves, the word *corium*, skin being understood.) The instrument used for writing on the waxen tables, or other materials, was an iron pencil with a sharp point, called *stylus*, whence the English word *stile*. As the Romans never wore a sword in the city, they often, upon sudden provocation, used the *stylus* as a weapon; hence, probably, the *stiletto* of the modern Italians.

The Romans commonly wrote on one side only of the paper or parchment, and always joined one sheet (*scheda*) to the end of another, till they had finished what they had to write, and then rolled it up on a cylinder; hence *volumen*, a volume, from *volvo*, I roll up.

*libellus*, a little book; librarian, from *librarius*, one who has the care of books.

LIGO, *I tie, bind.*

Ligament.—Al-ligation, ob-lige, ob-ligation.—Re-ligion.

LINQUO, *I leave.*

De-linquent, de-linquency, re-linquinsh, de-re-liction, re-lic, ob-lique, ob-liquity.

Julius Cæsar, in his letters to the senate, introduced the custom of dividing them into *paginae*, (whence our word page,) and folding them into the form of a book. After this, all applications to the emperors, and messages from them to the senate, or public orders to the people, were written and folded in this form, called *libelli*, whence our word *libel*.

A writ conferring any exclusive right or privilege was called *diploma*\*; this was similar to what we call a *patent*, or letters *patent*, that is, letters open to the inspection of all. [*Patere*, (whence *patens*, *patentis*,) to open, or to expose to view.] Any writing, whether on paper, parchment, tablets, or whatever materials, folded like our books, with a number of distinct leaves one above another, was called *codex*. In after times, *codex* was applied to a collection of laws; hence our word *code*. *Codicillus*, the diminutive of *codex*, was applied chiefly to any addition made to a person's last will; whence the English word *codicil*. *Litera*, commonly signifies a letter of the alphabet, yet all kinds of writings were called *literæ*; but *literæ* is most frequently applied to epistolary writings. *Epistola*† was applied to letters sent to those who were absent. See *Adam's Roman Antiquities*.

\* See *Student's Manual*.

† *Epistola* (epistle) is derived from the Greek. See *Student's Manual*.



**LITERA**, *a letter.*

Letter, literal, literary, literature, il-literate, ob-literate.

**LOCUS**, *a place.* — **LOCO**, *I place.*

Local. — Col-location, dis-locate, dis-location.

**LONGUS**, *distant.*

Long, longitude, longevity, from *longævitas*, (*vita*, life,) long life. — Ob-long, pro-long.

**LOQUOR**, *I speak.* — **LOCUTUS**, *spoken.*

Locution, loquacity. — Col-loquial, circum-location, e-loquent, e-loquence, e-location, ob-loquy, soli-loquy, (*solus*, alone.) — Ventri-loquist.

**LUDO**, *I play, sport, laugh.* — **LUSUS**, *played.*

Ludicrous. — Al-lude, al-lusion, col-lusion, de-lude, e-lude, il-lusion, pro-lusion.

**LUO**, *I wash.* — **LUTUS**, *washed.*

Ab-lution, al-luvion, di-lute, pol-lute.

**LUX**, **LUCIS**, also **LUMEN**, **LUMINIS**, *light.*

Lucid. — E-lucidate, pel-lucid. — Lucubration, from *lucubratio*, working by candle light. — Luminous, luminary, from *luminare*, a body which yields light. — Il-luminate.

**M.****MAGNUS**, *great.* — **MAJOR**, *greater.*

**MAGNITUDE**, magn-animity, from *magnanimus*, (*animus*, the mind,) main; major, majority, from *majores*, those greater than ourselves; majesty, from *majestas*, greatness. — Master, a corruption of *magister*, one who

is greater, a teacher; magistrate, from *magistro*, I govern.

**MALE**, *badly*. — **MALUS**, *bad*.

Malice, malignity, male-diction, (see **DICO**, p. 9,) male-factor, (see **FACIO**, p. 11,) mal-formation, (see **FORMA**, p. 14.)

**MANEO**, *I wait*. — **MANSUS**, *waited*.

Mansion, from *mansio*, a place to tarry in. — Per-manent, per-manency, re-main.

**MANUS**, *the hand*.

Manual, manu-factory, (see **FACIO**, p. 11,) manu-script (see **SCRIBO**, p. 33.)

**MATURUS**, *ripe*.

Mature, maturity. — Im-mature, pre-mature.

**MEDITOR**, *I muse*.

Meditate. — Pre-meditate.

**METIOR**, *I measure*. — **MENSUS**, *measured*.

Mete, measure, mensuration, di-mension, im-mense.

**MIGRO**, *I remove*.

Migrate. — E-migrate. — Trans-migration.

**MINOR**, *less*.

Minor, minority, from *minores*, those less or younger than ourselves; minute, from *minutus*, diminished, a small portion. — Diminish, diminution.

**MITTO**, *I send*. — **MISSUS**, *sent*.

Mission, missionary, missile.

Ad-mit, ad-mission, com-mit, com-mission, de-mise, dis-miss, e-missary, e-mit, e-mission, inter-mit, o-mit, per-mit, pre-mise, pro-mise, com-pro-mise, re-mit, sub-mit, trans-mit.

**MCENIA**, *walls*. — **MUNIA**, *duties, especially public duties*.

**Menial**, municipal. — **Com-munity**, **com-munion**, **com-municate**, **ex-com-municate**. — **Im-munity**.

**MOLA**, *a millstone, flour*. — **MOLO**, *I use a millstone, I grind*.

**E-molument**, from *emolumentum*, that which is gained by grinding, namely, profit; **im-molate**, from *immolo*, I sprinkle flour on a victim, I sacrifice.

**MOLES**, *a mass*. — **MULTUS**, (for *Molitus*, numbers heaped,) *many*.

**Multitude**, **multitudinous**, **multi-form**, (see **FORMA**, p. 14,) **multi-pede**, (see **PES**, p. 28,) **multi-ply**, (see **PLICO**, p. 28.)

**Molest**, **molestation**, from *molestus*, heavy, like a heap, troublesome, vexatious. — **De-molish**, **de-molition**.

**MONEO**, *I teach, advise*. — **MONITUS**, *taught*.

**Ad-monish**, **ad-monition**. — **Monitor**, from *monitor*, the person who advises.

**Monument**, from *monumentum*, that which reminds.

**Monster**, **monstrous**, from *monstrum*, a strange appearance, foretelling something to come.

**De-monstrate**, **re-monstrate**, **re-monstrance**.

**MORS**, **MORTIS**, *death*.

**Mortal**, **mortality**. — **Im-mortal**, **im-mortality**. — **Morti-fy**, **morti-fication**.

**MOVEO**, *I stir, move*. — **MOTUS**, *moved*.

**Motion**, **movement**. — **Moment**, **momentum**, from *momentum*, that which produces motion; **mobile**, from *mobilis*, capable of moving. — **Mob**.

**Com-motion**, **e-motion**, **pro-mote**, **re-move**, **re-mote**.

**MUSA**, *a song. A muse.\**

**Muse**, museum, from *museum*, a place for the muses, a library, a repository of curiosities.

**Musical**, musician, music, from *musica*, the science of sounds; amuse.

**MUTO**, *I change.*

**Mutable**, mutation, mutual, from *mutuus*, (two persons exchanging,) acting in return.

Com-mute, im-mutable, per-mutation, trans-mute.

**N.****NAVIS**, *a ship.*

**NAVAL**, nautical, from *nauta*, (for *navita*,) a sailor. — **Navigate**, circum-navigate. — **Nausea**, nauseate, from *nausea*, sea-sickness.

**NECTO**, *I join.* — **NECTUS** or **NEXUS**, *linked.*

An-nex, con-nect, con-nexion or con-nection.

**NOCEO**, *I hurt.* — **NOXA**, *hurt, damage, guilt.*

Noxious. — Ob-noxious. — In-nocent, in-nocence.

**NOVUS**, *new.*

Novel, novice. — In-novate, re-novate.

**NOX**, **NOCTIS**, *night.*

Nocturnal. — Equi-nox, equi-noctial.

**NUBO**, *I marry.* — **NUPTUS**, *married.*

**Nuptial**, from *nuptialis*, belonging to marriage. — **Connubial**, from *connubialis*, belonging to wedlock.

\* The Muses were feigned by the ancient poets to be daughters of the heathen god Jupiter, and to preside over the sciences.

NUMERUS, *measure, quantity.*

Number, numerous, numeration. — E-numerate, innumerable. — Super-numerary.

NUNCIO, *I bear a message, I declare.*

Numerate. — An-nounce, de-nounce, e-nunciate, pronounce, re-nounce.

## O.

OLEO, *I yield a smell, I grow.*

AB-OLISH, ab-olition. — Ad-ult, ad-olescence, co-alesce, co-alition.

ORIOR, *I rise.*

Orient, oriental, from *oriens*, the place of the sun's rising, the East; origin, from *origo*, the place of rising. — Order. — Ex-ordium.

Prim-ordial, (formed of *primus*, the first, and *ordior*\*, I begin,) existing from the beginning.

Ordain, ordination, from *ordino*, I put in order; ordinary, from *ordinarius*, placed in order. — Extraordinary.

OS, ORIS, *the mouth*, — ORO, *I use the mouth, I speak, I pray.*

Oral, oraison, oracle, orator, oration, per-oration. — Ven-oratio.

Ad-ore, ad-oration. — In-ex-orable.

## P.

PAR, *like*. — PARO, *I make like, I make ready.*

PARITY. — Com-pare, com-parison, dis-parity, im-pair, pre-pare, re-pair, re-paration, se-parate.

---

\* *Ordior* is from *orior*, with the insertion of *d*.

*Impero*, I order to prepare, I command; hence emperor, (for *imperator*,) the person who commands. — *Imperious*, imperial, imperative.

PARS, PARTIS, *a share, portion.*

Particle, for *particula*, a little part; particular, portion, portion, (for *partio*,) proportion. — Participation, (see *CAPIO*, p. 5.) — Im-part.

PATER, PATRIS, *a father.*

Paternal, patrimony — Patron, for *patronus*, one who stands in the place of a father. — *Patro*, I father a work, I perform, hence per-petrate. — Patri-cide, (see *CÆDO*, p. 4.)

PATIOR, *I suffer.* — PASSUS, *suffered.*

Passion, com-passion. — Patient, patience, (from *patiens*, 'suffering;') im-patient, im-patience. — Passive.

PAX, PACIS, *peace.*

Paci-fy, paci-fic, paci-fication, (see *FACIO*, p. 11.)

PELLO, *I drive.* — PULSUS, *driven.*

Com-pel, com-pulsion, dis-pel, ex-pel, ex-pulsion, im-pel, im-pulse, pro-pel, pro-pulsion, re-pel, re-pulsion.

*Pulso*, I drive, or shake often; hence pulse, pulsation.

FENDO or PENDEO, *I hang.* — PENSUS, *hung.*

Ap-pendix, de-pend, im-pend, pro-pensity. — Pendulum, for *pendulus*, something that hangs perpendicular.

*Pendo*, I hang weights, I weigh. — De-pend, ex-pend, ex-pense, sus-pend, sus-pension. — Com-pendium. — Sti-pend.

PES, PEDIS, *a foot.*

Pedestrian. — Ex-pedite, ex-pedition, im-pede, im-pediment.

PETO, *I desire, I seek, I suit.* — PETITUS, *desired.*

Petition, for *petitio*, the act of seeking. — Ap-petite, com-petition, com-petence, im-petuous.

PIUS, *devout, dutiful.*

Piety. — Im-piety, im-pious, ex-piate.

PLANO, *I make even.*

Plane, plain. — Ex-plain, ex-planation.

PLANTO, *I set.*

Plant, plantation. — Sup-plant, trans-plant.

PLAUDO, *I make a noise by clapping my hands in token of applause, I praise.*

Plaudit. — Ap-plaud, ap-plause. — Plausible, from *plausibilis*, apparently deserving of applause, seemingly fair.

PLECTO, *I twist.* — PLEXUS, *twisted.*

Com-plex, per-plex, per-plexity.

PLEO, *I fill.* — PLETUS, *filled.* — PLENUS, *full.*

Plenty, plenitude. — Com-plete or com-pleat, com-plement, de-pletion, ex-pletive, in-com-plete, re-plete, sup-ply, sup-plement.

PLICO, *I bend, or fold.* — PLICATUS, *bent, folded.*

Ap-ply, ap-plication, com-ply, com-plication, dis-play,

du-plicate, ex-plicit, ex-plication, im-plicit, in-ex-plicable, im-plicate, sup-plicate.

Multi-ply, multi-plication, (see *MULTUS*.) — Re-ply, sup-plicate.

Quadru-ple, (*quater*, four times,) quintu-ple, (*quinque*, five,) tri-ple, (*tres*, three.)

Sim-ple, for *simples*, (*sim* for *sine*, without,) one without a fold; figuratively, a person without deceit.

*PCENA*, *punishment*. — *PUNIO*, *I chastise*.

Pain, punish, im-punity. — *Pænito*, I feel pain, I feel sorrow, (for my fault;) hence penitent, penitence, im-penitent.

*PONO* \*, *I place*. — *POSUI*, *I have placed* — *POSITUS*, *placed*.

Position, posture.

\* In the English dictionaries we find "*Post*, *s.* a messenger, a situation, a military station, a piece of timber, an office or employment." "*Post*, *v.* to travel with speed, to register methodically, (for example, to post a ledger,) to place, to fix." We also find "*Postage*, post-boy, post-office, post-chaise." When readers, unacquainted with Latin, find this assemblage of words, they are at a loss to discover the connection which exists between the various definitions of *Post* considered as a substantive and as a verb. If they be informed that *pono* is the Latin expression for "*I place*;" that *positus* means "*placed*;" and *postis* or *post*, the "*thing placed*;" they can surely, by the aid of a little reflection, trace the connection between these various expressions. For the *thing placed* may be either a piece of timber, or a military station. *To post*, may express the *placing of things* in a book, or it may mean to go from one thing that is placed to another thing that is placed, (that is, from one post-house to another post-house;) and as this is usually done with celerity, to post, is defined, "*to travel with speed*."



Ap-position, com-pose, de-pose, de-posit, de-ponent, dis-pose, pre-dis-pose, ex-ponent, ex-pose, im-pose, im-posture, inter-pose, op-pose, pre-position, pro-pose, pur-pose, (for *perpose*,) sup-pose, trans-pose.

*Post*, (that which is laid, and therefore past or gone,) behind, after; hence posterior, posterity. — *Post-meridian*, (see *DEUS*, p. 9,) post-pone, post-script, (see *SCRIBO*, p. 33,) post-humous, (see *HUMUS*, p. 18.) — *Pre-posterous*.

### POPULUS, *a nation, people.*

People, popular, population, de-populate. — *Publicus*, for *populicus*, among the people; hence public, publish, publication.

### PORTO, *I carry.*

Porter. — Com-port, ex-port, im-port, im-portant, report, sup-port, trans-port.

*Portus*, a place to carry ships into; hence port, op-portunity.

*Importunus*, harbourless, unseasonable; hence importune, importunity.

### PREHENDO, *I seize, take hold of.* — PREHENSUS, *seized.*

Ap-prehend, ap-prehension, com-prehend, in-com-prehensible, re-prehend.

### PREMO, *I press.* — PRESSUS, *pressed.*

Press. — Com-press, de-press, ex-press, op-press, re-press, sup-press.

### PRETIUM or PRECIUM, *reward.*

Price. — Precious, for *pretiosus*, of great price. — *Appreciate*, de-preciate.

### PROBUS, *good.*

Probity. — Prove, for *probo*, I make trial in order to

know if a thing be good ; hence probation. — Probable, for *probabilis*, that which may be proved.  
 Ap-prove, ap-probation, dis-ap-prove, dis-ap-probation, im-prove, re-prove, re-probate.

PUTO, *I think.*

Dis-pute, dis-putation, im-pute, re-putation.

## Q.

QUATIO, *I shake.* — QUASSUS, *shaken.*

[*Quatio*, is changed into *Cutio*, and *Quassus* into *Cussus*, when compounded.]

QUASH. — Con-cussion, dis-cuss, dis-cussion, per-cussion.

QUERO or QUÆSO, *I seek.* — QUÆSITUS, *sought.*

[*Quero* is changed into *Quiro*, and *Quæsitus* in *Quisitus*, when compounded.]

Quest, question. — Ac-quire, ac-quisition, dis-quisition, in-quire or en-quire, in-quisition, per-quisite, re-quire, re-quisition.

QUIES or QUIETUS, *rest.* — QUIESCO, *I begin to be quiet, I am quiet.*

Quiet, quit, quietude. — Dis-quietude, in-quietude. — Ac-quiesce.

## R.

REGO, *I govern.* — REXI, *I have governed.* — RECTUS, *governed.*

[*Rego* is changed into *Rigo*, when compounded.]

RECTOR, the person who rules.

Right, for *rectum*, a straight line; rectitude, regimen, regiment, region.

Regal, for *regalis*, (*rex, regis*, the person who rules, that is, the king,) belonging to the king.

Inter-regnum, (*inter*, between.)

Regular, for *regularis*, made according to rule.

Cor-rect, cor-rigible, in-cor-rigible, di-rect, e-rect.

*Surgo*, (whence in-sur-rection and re-sur-rection,) though generally given as a compound of *Rego*, appears rather to be formed from *Rigeo*, I suffer, or stand on end, I rise. *E-rigo*, I rise out; *Surgo*, "I myself rise," is doubtless a change of *se-e-rigo*: as the French *sé-rendre* becomes, in English, *surrender*.

RUMPO, *I break*. — RUPTUS, *broken*.

Ab-rupt, cor-rupt, in-cor-rupt, e-ruption, inter-rupt, ir-ruption. — Bank-rupt.

RUDIS, *clownish, ignorant*.

Rude. — *Erudio*, I rescue from ignorance, hence erudite, erudition. — Rudiments, the first rules of learning.

## S.

SACER, SACRA, SACRUM, *holy*. — SACRO, *I make holy*.

SACRED. — Sacri-fice, (see FACIO, p. 11.) — Con-secrate, ex-ecrate. — Sacri-lege, for *sacrilegus*, (*lego*, I gather,) he who gathers or steals holy things.

SALIO or SALTO, *I jump*.

[*Salio* or *Salto* is changed into *Silio* or *Sulto*, when compounded.]

Con-sult \*, de-sultory, as-sault, ex-ult, in-sult, re-sult.

---

\* Consult is probably from *salio*, "I salt." It is the property of salt to preserve; hence by analogy, to *con-sult*, is to consider the means necessary to *preserve* or *protect* our interest.

**SCANDO**, *I mount*. — **SCANSUS**, *mounted*.

A-scent, a-scent, a-scension, de-scent, de-scent, con-de-scent, con-de-scension, tran-scent, tran-scendent.

**SCINDO**, *I cut, tear*. — **SCISSUS**, *cut*.

Scissars. — In-cision, in-cisive. — Re-scind.

**SCIO**, *I know*.

Science, for *scientia*, that which is known. — Con-scious, con-science, pre-science. — Omni-science.

**SCRIBO**, *I write*. — **SCRIPTUS**, *written*.

Scribe, scribble, scripture. — Manu-script, post-script. A-scribe, circum-scribe, de-scribe, de-scription, in-scribe, in-scription, pre-scribe, pre-scription, pro-scribe, pro-scription, sub-scribe, sub-scription, super-scription, tran-scribe.

**SECO**, *I cut, separate*. — **SECTUS**, *cut*.

Section. — Dis-sect, in-sect, inter-sect. — Sex, from *sexus*, (for *secus*,) a division. — Sect \*, probably from *secta*, a party of men *cut off* from the general body, and following some particular master, or united in some tenets of religion or philosophy.

*Seculum*, a division of time, an age, people of the age, that is, people of this world; hence secularity, which means attention to things of the present life; and secular, relating to worldly matters, as "the secular powers" opposed to the spiritual powers.

**SEDES**, *a seat*. — **SEDEO** or **SIDEO**, *I sit, rest*. — **SESSUS**, *rested*.

[*Sedeo* is changed into *Sido*, when compounded.]

Session. — Sedate, sedentary. — As-siduous, in-sidious.

\* Etymologists are divided in opinion whether sect be from *seco*, or from *sequor*, *secutus*, I follow.

**Pos**-sess, from *possideo*, (for *potes* \*-sideo,) I sit in power over a thing.

**Pre**-side, re-side, re-sidium, sub-side, sub-sidy, for *subsidium*.—As explanations of the adjective *sedulous*, (from *sedulus*,) we find “honest, diligent, painful.” [what connection is there between these words? and what reference have they to *Sedes*? *Sedes* signifies not only a seat, in the usual sense of the word, but also a base or foundation. In the first instance *sedulus* was doubtless understood to mean, that which has a base to be depended on; and was applied to a person who could be depended upon for honesty and carefulness. To be fixed too long to one seat or in one posture becomes painful.]

**SENTIO**, *I feel, perceive, I think*.—**SENSUS**, *felt*.

**As**-sent, **con**-sent, **dis**-sent, **dis**-sension, **dis**-senter.

Sensation, sense, sensibility, sensitive, sensual, sensorium, sensuality, sentient, sentiment.

The meaning of the last nine words may be readily conceived by the aid of a common dictionary; but for the explanation of sentence, (for *sententia*,) we find “a determination or decision, as of a judge, a maxim, a short paragraph.”

[How is this? Sentence may be either the expression of what is felt, or that which contains the expression of what is felt, perceived, or determined. A sentence is, in fact, an assemblage of words, arranged in proper order, and concurring to make a complete sense.]

**SEQUOR**, *I follow*.—**SEQUUTUS**, **SECUTUS**, or **SECTUS**, *followed*

**Sequel**. — **Con**-sequence, **ob**-sequies, **ob**-sequious, **per**-secute, **pro**-secute, **sub**-sequent. — **Second**, for *secundus*, (as if *sequundus*,) the one following the first in order.

---

\* *Potes* is from *potestas*, power.

**SERO**, *I sow, set in order, connect; I connect words, that is, I discourse.* — **SERTUS**, *sown, or set in order.*

**Series.** — **As-sert**, **de-sert**, **de-sertion**, **dis-sertation**, **ex-ert**. — *Semen*, the thing sown, seed; hence **dis-seminate**. [How does **Seminary** mean a school? Because, speaking figuratively, seeds of instruction are there sown.]

**SERVO**, *I keep, I watch.*

**Serve**, **servant**, **servile**. — **Con-serve**, **con-servatory**. — **Ob-serve**, **ob-servation**, **pre-serve**, **re-serve**, **re-servation**, **sub-servient**.

**SEVERUS**, *harsh, rigid, severe.*

“The letter *b*, is often changed into *v*\*; thus *severus*, for *seberus*, which is compounded of the Greek words *σέβας*, (*sebas*,) reverence, awe, and *εἶπω*, (*eiro*,) I speak. *Severus* is applied adjectively, either to one that speaks with reverence, or to one whose words command reverence, which easily accounts for the verb *assevero*, I affirm solemnly; whence the English word *asseveration*. — **Persevere**, from *persevero*, I rigidly continue what I have commenced.” See *Salmon's Stemmata Latinitatis*.

**SIGNUM**, *a mark, a seal.* — **SIGNO**, *I use a seal, I sign.*

**Sign**, **signet**. — **As-sign**, **as-signation**, **con-sign**, **de-sign**, **in-signia**, **re-sign**, **signi-fy**, (see **FACIO**, p. 11.)

**SIMILIS**, *like.* — **SIMILO**, *I make like.*

**Similar**, **similitude**, **simultaneous**, **simile**, **simulation**, **dis-simulation**. — **As-similate**.

\* **Deliver** is another example, being a change from *delibero*, (see **LIBER**, p. 20.) In like manner *provo* is changed from *probo*.

SINE, *without*.

Sincere, for *sincerus*, (*sine*, and *cera*, wax.) — Sinecure.

SISTO or STO\*, *I stand*. — STANS, *standing*. —  
STETUS or STATUS, *stood*.

As-sist, con-sist, con-sistence, con-sistory, de-sist, ex-ist,  
in-sist, per-sist, re-sist, sub-sist.

Stability, in-stability, from *stabilis*, capable of standing;  
stall or stable, from *stabulum*, a place for standing. —  
Station, state.

Con-stant, circum-stance, de-stine, di-stant, ex-tant,  
in-stant.

Ob-stacle, ob-stinate, ob-stinacy.

Rest, for *resto*; super-stition. — Sol-stice, (*sol*, the sun.)  
— Inter-stice, sub-stance, sub-stantive.

STATUO, *I set, fix, appoint, decree*. — STATU-  
TUS, *set*.

[*Statuo* is changed into *Stituo*, and *Statutus* into *Stitutus*,  
when compounded.]

Statute, from *statutum*, a thing decreed; statue, from  
*statua*, an image fixed.

Con-stitute, con-stitution, de-stitute, in-stitute, re-stitu-  
tion, sub-stitute.

SOCIUS, *a companion*. — SOCIO, *I cause compa-  
nions to meet*.

Social, sociable, society. — As-sociate.

SOLEO, *I am wont or accustomed*. — SOLITUS,  
*grown*.

Solid, from *solidus*, hardened by growth. — Con-solidate.  
— *Insoleo*, I am unaccustomed, I feel strange, I am  
proud; hence insolent, insolence.

---

\* *Sto* may be considered as a contraction of *Sisto*.

**SOLVO**, *I loosen, I pay.* — **SOLUTUS**, *loosened.*

Solve, soluble, solution. — Ab-solve, ab-solute, dis-solve, dis-solute, in-solvent, re-solve, re-solution.

**SOLUM**, *that which supports or nourishes any thing.*

Soil, Sole. — Ex-ile, de-solate. — *Solor*, I support as the soil; hence solace, con-sole, con-solation, in-consolable.

**SONUS**, *a noise.* — **SONO**, *I make a noise.*

Sound, sonorous, con-sonant, dis-sonant, dis-sonance, re-sound.

**SPARGO**, *I sprinkle, I spread.* — **SPARSUS**, *sprinkled.*

[*Spargo* is changed into *Spergo*, and *Sparsus* into *Spersus*, when compounded.]

A-sperse, a-spersion, di-sperse, di-spersion.

**SPECIO** or **SPECTO**, *I see, I view.* — **SPECTUS**, *seen.*

[*Specio* is changed into *Spicio*, when compounded.]

Species, appearance to the senses, any visible or sensible representation; hence it may mean, a single order of beings, a class in nature, as “we are no less animals though of a different species.” — *Speci-fic*, *speci-fy*, (see *FACIO*, p. 11.)

Specimen, a part of any thing *shown* to enable us to judge of the rest. — Specious, pleasing to the view, apparently right though not actually so, “as he employed many specious arguments.”

Spectacle, any thing perceived by the sight, or exhibited to view as eminently remarkable. Spectacles, are glasses employed to assist the sight; spectator, one who sees; spectre, something made preternaturally visible; speculate, to take a view of any thing



in the mind ; speculation, mental view, or a mental scheme not reduced to practice.

A-spect, circum-spect, con-spicious, de-spise, ex-pect, in-spect, pro-spect, re-spect, su-spect.

### SPIRO, *I breathe.*

Spirit, spiritual. — A-spire, con-spire, con-spiracy, expire, in-spire, per-spire, re-spire, tran-spire.

### SPONDEO, *I promise, betroth.* — SPONSUS, *promised.*

Sponsor, one who makes a promise for another, one who answers for a child at the time of baptism, a god-father. — Spouse, from *sponsus*, a man betrothed. — De-spond, re-sponse, cor-re-spond. — Spontaneous, from *spons*, *spontis*, one who promises willingly.

### STINO, *I fix.*

De-stine, de-destination, pre-de-destination, ob-stinate.

### STRUES, *a pile.* — STRUO, *I form a pile, I build.* — STRUCTUS, *piled.*

Structure. — Con-struct, con-struct, de-struct, in-struct, in-strument, ob-struct. — Super-structure.

Industry, industrious, from *industrius*, one who is ever active in building up, or doing something.

### SUM, *I am.* — ESSE, *to be.* — ENS, ENTIS, *being* FUTURUS, *about to be.*

Entity, a real being. — Non-entity, (*non*, not,) a thing not existing. — Abs-ent, abs-ence. — Inter-est.

Pre-sent, pre-s-ence, re-pre-s-ent, re-pre-s-entation. — Pot-ent, for *potens*, (*potes*, able, *ens*, being,) being able, powerful. — Essence. — Future, futurity.

### SUMO, *I take.* — SUMPTUS, *taken.*

Sumptuous, from *sumptuosus*, taken to excess, costly, ex-

pensive. — As-sume, con-sume, con-sumption, pre-sume, pre-sumptuous, re-sume.

## T.

**TANGO**, *I touch*. — **TACTUS**, *touched*.

[*Tango* is changed into *Tingo*, when compounded.]

**CON-TACT**, con-tiguous, con-tingent, con-tagion, from *contages*, the touch of a disease. — **Contaminate**, from *contagmen*, an impure touch.

**In-teger**, in-tegral, entire, from *integer*, untouched, undiminished.

**In-tegrity**, from *integritas*, soundness or purity of manners, as being untouched or unstained.

**TENDO**, *I stretch, bend, direct*. — **TENSUS** or **TENTUS**, *bent*.

**Tend**, tension. — **At-tend**, at-tention, con-tend, con-tention, dis-tend, dis-tention, ex-tend, ex-tension, in-tend, in-tention, pre-tend, pre-tension, por-tend.

**TENEO**, *I hold*. — **TENTUS**, *held*.

[*Teneo* is changed into *Tineo* when compounded.]

**Tenacious**, tenacity. — **Tenant**, one who holds of another; **tenement**, any thing held by a tenant; **tenure**, the act of holding; **tenet**, a principle which one holds. — **Tenor** or **tenour**, denotes continuity of state, as “the general tenour of his conduct;” or the sense contained, as, “the tenor of his speech.”

**Abs-tain**, **abs-tinence**, **at-tain**, **con-tain**, **con-tinual**, **continuity**, **con-tinue**, **de-tain**. — **Ob-tain**, **per-tain**, **per-tinent**, **re-tain**, **sus-tain**.

**TESTES**, *a witness, a giver of evidence*. — **TESTOR**, *I bear witness*.

**Test**, that with which a thing is compared in order to prove its genuineness. — **Testimony**, the evidence

given; testimonial, a writing produced by any one as an evidence for himself; testament, the name given to each of the volumes of the Holy Scriptures, because they give evidence of the will of God; testament is also applied to a writing, which gives evidence of the will of a person as to the disposal of his property after death; testator, a man who makes a testament; testatrix, a woman who makes a testament; testi-fy, (see FACIO, p. 11.) — At-test, con-test, de-test, pro-test.

**TORQUEO, I twist.** — **TORTUS** or **TORSUS**, *twisted.*

Torture, torment. — Con-tortion, dis-tort, ex-tort, re-tort.

**TRAHO, I draw.** — **TRACTUS**, *drawn.*

Tract, tractable. — At-tract, abs-tract, con-tract, de-tract, dis-traction, ex-tract, pro-tract, re-tract, sub-tract.

**TRIBUS, a distinct generation of people.**

Tribe. — Tribunal, a judgment seat, or seat for the *tribune*, (the chief or governor of a tribe.)

Tribute, from *tributum*, money levied upon the tribes in order to defray the public expenses.

*Tribuo*, I separate into tribes, also, I give tribute; hence at-tribute, con-tribute, dis-tribute, re-tribution, tributary.

**TRUDO, I thrust.** — **TRUSUS**, *thrust.*

Abs-truse, in-trude, in-trusion, ob-trude.

## V.

**VADO, I march, go.** — **VASUS**, *marched.*

**WADRE.** — E-vade, c-vasion, in-vade, in-vasion, per-vade.

**VENIO**, *I come*.—**VENTUS**, *come*.

Ad-vent, circum-vent, con-vene, con-venient, e-vent, in-vent, inter-vene, pre-vent, super-vene.

**VERTO**, *I turn*.—**VERSUS**, *turned*.

Verse, version. — A-verse, a-vert, ad-versary, ad-vert.

Anim-ad-vert, from *animadverto*, (*anima*, the mind,)

I turn or direct my mind to.

Con-vert, con-version, di-vert, di-version, in-vert, in-version, per-vert, per-version, per-verse, re-vert, re-version, sub-vert, sub-version.

Tergi-versation, from *tergiversor*, (*tergum*, the back,)

I turn the back, I shuffle. — Trans-verse.

**VIDEO**, *I see*.—**VISUS**, *seen*.

Vision, de-vice, di-vide, e-vidence, e-vident, in-vidious, pro-vide, pro-vident, pro-vidence. — Prudent, from *prudens*, (for *providens*.) Prudence being the result of seeing before hand.—Visit, re-visit. — Super-visor.

**UNDA**, *a wave*.—**UNDO**, *I rise in waves*.

Ab-ound, ab-undant, ab-undance, in-undation, re-b-ound, (for *re-undo*,) re-d-undant, re-d-undance.

**VOX**, **VOCIS**, *a voice, a word*.—**VOCO**, *I use the voice*.—**VOCATUS**, *called*.

Voice, vocal, vocabulary. — Vocation.

A-vocation, ad-vocate, con-voke, con-vocation, in-voke, in-vocation, pro-voke, re-voke.—Vociferate, vociferation, from *vociferor*, I cry aloud.

**VOLO**, *I wish*.

Volition.—Bene-volent, bene-volence, (see **BENE**, p. 3.)

— Male-volent, male-volence, (see **MALE**, p. 23.) —

Voluntary.

**VOLVO**, *I roll, I fold*.—**VOLUTUS**, *rolled*.

Voluble, for *volubilis*, disposed to roll; volume, for *volumen*, a thing folded.

## 42 LATIN WORDS WITH ENGLISH DERIVATIVES.

Circum-volution, con-volution, de-volve, e-volve, e-volution, in-volve, in-volution, re-volve, re-volution.

### VORO, *I devour.*

Voracity, voracious.

Carni-vorous, (*caro, carnis*, flesh.)

Herbi-vorous, (*herba*, an herb.)

Gramini-vorous (*gramen*, grain.)

Omni vorous (*omnis*, all.)

Pisci-vorous, (*piscis*, fish.)

## PART II.

---

### SECTION II.

#### *LIST OF ENGLISH WORDS DERIVED FROM THE LATIN,*

ALPHABETICALLY ARRANGED.

---

## PREPOSITIONS.

PREPOSITIONS are joined to, and incorporated with, some other parts of speech, the signification of which they modify by the addition of their own. In the commencement of a language, simple words must necessarily have preceded compound words. It is by the aid and means of ellipsis, that in the origin the union of prepositions with other words was effected. This assertion is conformable not only to the general philosophy of language, but also to the peculiar genius of the Latin tongue.

No language, however perfect it may be, can ever equal the rapidity of thought. When, therefore, public attention was directed to the perfecting of languages, it was particularly requisite to find abbreviations, which should comprise the representative signs of ideas within the narrowest space possible. "Abbreviations," says Horne Tooke, "are the wheels of language, the true wings of Mercury. The more perfect a language is, the greater number of ellipses its syntax presents."

If we may judge of the perfection of a language by

the number of its ellipses, then it cannot be denied that the ancient tongues have, in this respect, as well as in many others, a great superiority over the modern.

Let us now examine how this hypothesis, already founded upon theory, has been established by fact. — Let us go back to the period in which the Latin tongue, already formed, comprised all the simple words which constitute the different parts of speech. As a well known example, let us take the verb *ferre*. This word expresses the action of carrying any thing, independent of all the circumstances of time, place, manner, &c. which accompany the action. Let us suppose that some one wished to designate particularly one of these circumstances, for example, that of place, — and that he wished to indicate the action of carrying something from the exterior, interior, or superior part of one place, to the exterior or interior part of another; he would express his ideas thus:

Aliquid	$\left\{ \begin{array}{c} ab \\ \text{from} \end{array} \right\}$	loco	$\left\{ \begin{array}{c} ad \\ \text{to} \end{array} \right\}$	locum <i>ferre</i> .
Something	$\left\{ \begin{array}{c} ex \\ \text{out of} \end{array} \right\}$	a place	$\left\{ \begin{array}{c} in \\ \text{into} \end{array} \right\}$	a place to carry.

If we retrench the complement, that is, the word *locus*, which separates the preposition from the verb, and then join the preposition to the verb which it serves to modify, we shall have *abferre*, *exferre*, *adferre*, *inferre*. This junction produces some new compound words, in which the two components preserve their original meaning. On the other hand, the disappearance of the word *locus*, does not in the least diminish the clearness of the mixed signification of each of the words. We therefore perceive, by this first example, how, by a clear and easy ellipsis, the prepositions which express relations of place, have been able to modify the action of verbs, at the same time that they retain their primitive signification.

As a second example, let us take the verb *urere*, to burn, to set fire to, but which does not particularise any manner of performing the action. Let us suppose

that a village had been set fire to *on all sides*, and that we were desirous of explaining this circumstance in the usual expressions of the language, we should say "*Vicum ex omni parte urere.*" Again, if we wished to describe the result of this conflagration, and the entire destruction of every part of the village by the fire, we should use the phrase "*Vicum cum omnibus partibus urere.*" By degrees we become familiarized to similar phrases. The habit of continually seeing the complement associated with its preposition occasions the presence of the one to recall to the mind the existence of the other. A bolder orator, wishing to state his ideas with more precision and celerity, would retrench the complement which separates the preposition from the verb, and say, "*Vicum exurere, vicum comburere,*" and thus retrench the complement which separates the preposition from the verb. See *L'Hermes Classique, Paris, 1820.*

## A.

**A, AB, ABS.**—The Preposition **AB**, denotes *removing from*, or *depriving of*, and is equal to the English words *from, off, away, out, otherwise.* **Ab** sometimes takes an *s*, as in *abstain, from teneo, I keep.* Sometimes the *b* is omitted, as in *avert, from verto, I turn.*

**Ab-breviate** and **Abridge**, (in French, *abrégé*), are derived from the Latin *abbreviare, (brevis, short)* to make short; to shorten by contraction of parts without the loss of the main substance. An *abridgement* is the reduction of a work into a smaller compass; a *compendium* is a general but a concise view of any science; an *epitome* is a similar view of historical events; a *digest* is any materials put in order; a *summary* comprehends the heads and subdivisions of a work; an



*abstract* includes a brief but comprehensive view of any particular part.

**Ab-dicate**, *abdico*, (see **DICO**, p. 9,) I lay down an office.

[Some derive the Latin word *dico* from the Greek *dike*, a right; thus *abdico* may signify, I go from my right.]

— *Abdication*, the act whereby a person in office renounces and gives up the same. In 1688, James II. *abdicated* the throne of England. Francis II. last Emperor of Germany and first of Austria, *abdicated* the German Empire on the 6th of August, 1806.

**Ab-duce**, *abduco*, (see **DUco**, p. 10,) I lead from, or draw away.

**Ab-erration**, *aberro* (see **ERRO**, p. 11,) I wander from.

The act of wandering from the common or right tract. Applied to mistakes of the mind.

**Ab-hor**, *abhorreo*. (*horreo*, I feel horror,) I start from an object with a strong sensation of horror.

**Ab-ject**, *abjicio*, (see **JACIO**, p. 18,) I throw from, or away; figuratively, I regard as mean. Abject, in a literal sense, is applied to that which is thrown away as of no value; and, figuratively, to that which is mean and despicable, or of low condition, as “abject flatterers,” “abject poverty.”

**Ab-jure**, from *abjuro*, I swear to go from, (see **JUS**, p. 18.)

Abjure signifies I give up something with an oath.

We *abjure* a religion, *recant* a doctrine, *retract* a promise. — *Abjuration*, the act of denying or renouncing a thing in a solemn manner, and even with an oath.

**Ab-lative**, *ablatus*, (see **FERO**, p. 13,) taken away. The ablative is the opposite to the dative, the first expressing the action of taking away, and the latter that of giving.

**Ab-lution**, *abluo*, (see **LUO**, p. 22,) I wash from or away.

A religious ceremony, being a sort of purification, performed by washing the body. Moses enjoined *Ab-lutions*, the heathens adopted them, and Mahomet and his followers have continued them; thus they have been introduced among most nations.

**Ab-olish**, *aboleo*, (see **OLEO**, p. 26,) I lose the smell, I lose

every trace of former existence. Abolish signifies, literally, to take away every thing, even the smell; in an extended sense, to cause to cease. A change of taste, aided by political circumstances, has caused the *abolition* of tournaments and other military sports. — *Abolition*, or *abolishing*, the act of destroying a thing or reducing it to nothing. On the 25th of March, 1807, an act of parliament for the *abolition* of the African slave-trade received the royal assent.

Ab-ominate, *abominor*, (*ominor*, I wish ill luck,) I hate in the highest possible degree. See OMEN.

Ab-origines. A name given to the primitive inhabitants of a country; in contradistinction to colonies or new races of inhabitants. It was originally a proper name given only to a certain people in Italy. Whence this people came by the appellation is disputed. Jerome says, they were so called, as being, *ab origine* from the beginning; others suggest, that they were called *Aborigines*, as if *Aberrigines*, from *ab*, from, and *errare*, to wander, as having been before a wandering people, who, coming from different countries, met accidentally in Italy.

Ab-rade, *abrado*, (*rado*, I scrape,) I scrape off.

Ab-rogate, *abrogo*, (*rogo*, I ask,) I ask that a thing may be done away; in allusion to the custom among the Romans, among whom no law was valid unless the consent of the people was obtained by asking; and, in like manner, no law was *abrogated* without asking their consent. Laws are *repealed* or *abrogated*: but the former of these terms is chiefly in modern use; the latter is applied to the proceedings of the ancients.

Ab-rupt, *abruptus*, (see RUMPO, p. 32,) broken off or from.

Abrupt, literally means broken off; figuratively, unconnected, as “an abrupt style.”

Ab-scond, *abscondo*, (see DO, p. 10,) I put together from view; figuratively, I hide myself. To *abscond*, is to retire from public view; generally used of persons in debt, or criminals eluding the law.

Abs-ent, *absens*, (see SUM, p. 38,) being from, or away.

**Ab-solve**, *absolvo*, (see *SOLVO*, p. 37,) I loosen from. — **To absolve**. To acquit of a crime, in a judicial sense; to pronounce a sin remitted, in an ecclesiastical sense. To set free from an engagement or promise. — **Absolute**, in a general sense, something which stands free or independent. *Absolute* is opposed to *relative*, thus in grammar we find mention of the superlative *absolute*, and the superlative *relative*. "Mr. A. is a very rich merchant;" very rich is termed the *superlative absolute*, because no allusion is made to others: but if we say, "Mr. A. is the richest merchant;" it is clear the expression is *relative* to other merchants, hence it is termed the *superlative relative*. An *absolute* monarchy is one in which the executive and the legislative power are exercised by the sovereign alone, and not as in our country, where the executive power is placed in the hands of the monarch, and the legislative power is exercised by the lords and commons conjointly with the king. When the Danes made their king *absolute* in 1660, they *absolved* him from his coronation oath. — *Absolution*, the remission of sins by a priest.

*Absolutely*, in grammar. It is said a word is taken *absolutely*, when it has no regimen or government. Thus, in the phrase, "we should pray without ceasing." The word *pray* is taken *absolutely*, as it governs nothing. A noun or pronoun joined to a participle, its case being dependent upon no verb in the sentence, is termed the *nominative absolute*; as "He being dead;" "During the contest."

**Ab-sorb**, *absorbeo*, (*sorbeo*, I suck,) I suck from. — **To absorb**. To imbibe any thing; thus, black bodies are said to *absorb* the rays of light; luxuriant branches to *absorb* or waste the nutritious juices which should feed the fruit.

**Abs-tain**, *abstineo*, (see *TENEO*, p. 39,) I keep from. — **To abstain**. To forbear; to deny one's self any gratification. St. Paul requires Christians to *abstain* from all appearance of sin. 1 *Thess.* v. 22.

**Abs-temious**, *abstemius*, (*temetum*, strong wine,) not

given to strong wine. The instances of longevity are chiefly among the *abstemious*.

**Abs-tinence**, has the same origin as Abstain. Abstinence is distinguished from temperance, as the greater degree from the less; as "a day of abstinence and a life of temperance." In the religious institutions of all countries we find many regulations on the subject of abstinence. The Mosaic law forbids the eating of animals that were strangled, the use of swine's flesh, &c. The Christian system enjoins the discipline of the passions, and an abstinence from those pleasures which have a tendency to degrade our nature. Particular days have been appointed, called vigils and fasts, in which flesh is prohibited, and fish enjoined: this prohibition, however, being more a political restriction than a religious obligation, was first enacted with a view to encourage fisheries.

**Abs-tract**, *abstractus*, (see ТРАХО, p. 40,) drawn from.— To abstract. To take one thing from another; to separate ideas. "Those who cannot distinguish, compare, and *abstract*, would hardly be able to understand and make use of language." *Locke*. — An *abstract idea* denotes an idea formed in the mind, when we consider a thing simply in itself, without respect to the subject in which it resides. *Abstract terms* are those made use of to express *abstract ideas*: in which sense, *whiteness*, *greatness*, &c. are *abstracts* or *abstract terms*. Whiteness is an abstract, inasmuch as it does not denote any one white object, but that colour or idea wherever found. *Abstract ideas* are opposed to those which are *concrete*; the concrete denoting the attachment of an abstract idea to some particular subject, as a *white wall*, a *great house*.—Abstracting, is putting away the consideration of the differences between species or individuals, and considering only what is alike in all. Thus, "I love myself, I love my family, I love my country, I love mankind, I love my house, I love rural occupations," &c. Not that it is possible that I should have exactly the same kind of love with respect to so many different sorts of things, which

- stand in such different relations to me ; but only, that there being something in my love to each which in some circumstances or other bears a resemblance to my love of the rest, I use only one term with respect to them all. For if I consider these different kinds of love, I shall find that the only resemblance between them is a sort of pleasure or satisfaction arising from the determination of this affection of the mind to its particular object.—In this way, abstracting from individuals what is peculiar to each, and retaining what is common to all, we form a general idea, called *Species*. And proceeding exactly in the same way with species, we form a still more general idea, which we call by the name of *Genus*. Thus a nightingale is a bird, and a bird is an animal.—*Abstract numbers* are assemblages of units, considered in themselves without denoting any determined particulars. Thus, 8 is an *abstract number*, when not applied to any thing ; but, if we say 8 feet, 8 becomes a *concrete number*. See **CONCRETE**.
- Abs-truse**, *abstrusus*, (see **TRUDO**, p. 40,) thrust from. The word *sight* being understood. *Abstruse*, denotes something deep, hidden, or far removed from the common apprehensions and more intelligible ways of conceiving ; in opposition to what is obvious and palpable. In this sense, *Metaphysics* is an *abstruse science*.
- Ab-surd**. A term applied to any action or sentiment that is contrary to some evident truth. A proposition would be absurd, that should affirm that two and two made five ; or that should deny them to make four. *Absurd* is formed of *ab* from, and *surdus* deaf. It is an *absurd* reply ; that is, a reply *ab surdo*, from one deaf, and therefore ignorant of that to which he replies.
- Ab-undance**, *abundo*, (see **UNDA**, p. 41,) I flow from, or overflow. The term *abundance* is often employed promiscuously with that of *plenty* ; we can say indifferently, “ a plentiful harvest,” or, “ an abundant harvest.” *Plenty* is, however, more frequent in the literal sense for that which fills the body ; *abundance* for that which fills the mind, or the desires of the mind, as “ plenty of food,” “ plenty of wine ;” but we say, “ an abund-

ance of words," or, "an abundance of riches." We have *abundant* cause for gratitude to the Giver of all good things.

**Ab-use**, *abutor*, (*utor*, use,) use away, or wear away by using; figuratively, to ill-treat a person by addressing harsh language to him. Every thing is *abused* which receives any sort of injury; it is *misused* if turned to a wrong use. Young persons are too prone to *abuse* books for want of setting a proper value on their contents. They do not always avoid *misusing* them in their riper years, when they read for amusement only instead of improvement.

**A-vert**, *averto*, (see **VERTO**, p. 41,) I turn from, or aside.

**AD** denotes the action of *adding*, which is the contrary to **AB**; and it may be considered to be equal to the English words *to*, or *according to*; *along*, or *along with*, *towards*, *near upon*.

When *ad* is united to words which begin with *c, f, g, l, n, p, r, s, t*, the *d* is changed into those letters; thus, *accede* instead of *adcede*; *affinity* for *adfinity*; *aggression* for *adgression*; *alliteration* for *adliteration*; *annex*, for *adnex*; *appeal* for *adpeal*; *arrogate* for *adrogate*; *ascribe* for *adscribe*; *attend* for *adtent*.

**Ac-cede**, *accedo*, (see **CEDO**, p. 6,) I move to, or agree to. — To accede. To be added to, to come to; "generally used," says Johnson, "in political accounts; as another power has *acceded* to the treaty; that is, has become a party."

**Ac-celerate**, *accelero*, (see **CELER**, p. 6,) I cause to hasten. — To accelerate. To give a continual impulse to motion, so as perpetually to increase. Hasten ex-

presses little more than the general idea of quickness in moving towards a point; *accelerate* expresses, moreover, the idea of causing something to hasten, as a compositor *accelerates* the printing of a work by doing his part with correctness.

**Ac-cent**, *accino*, (see **CANO**, p. 4,) I sing according to a given rule or direction. "It is evident, that the Latin word *accentus*, and the correspondent term in Greek, (*prosodia*,) must, in their primitive signification, have had a reference to song, or musical tone, and not, as some have thought, to those energies of the human voice, which are expressed by the word emphasis." *Beattie*. — *Accent* is used in grammar for certain marks placed over syllables, to regulate their pronunciation. It is distinguished from emphasis, as accent regards the tone of voice, emphasis the strength of it. "Emphasis," says Mr. Sheridan, "discharges in sentences the same kind of office that accent does in words. As accent is the link which ties syllables together, and forms them into words; so emphasis unites words together, and forms them into sentences. Accent addresses itself to the ear only; emphasis, through the ear to the understanding."

**Ac-cept**, *accepto*, (see **CAPIO**, p. 5,) I take to, or into my hand.

**Ac-cess**, has the same origin as **ACCEDE**.

**Ac-cident**, *accido*, (see **CADO**, p. 4,) I fall to, or upon.

**Accident**, in the popular sense of the word, signifies something produced casually, and without any foreknowledge or design in the agent which produced it. —

*Accident*, in *grammar*, denotes a property attached to a word, without entering into its essential definition.

Thus every word, whatever be its signification, will be primitive, derivative, simple, or compound, which are the *accidents* of words. Besides, each particular species of words has its accidents: for example, those of the noun substantive are gender, declension, and number. The accidents of a verb are mood, tense, number, and person. — *Accidence*, a name chiefly used

for a little book containing the rudiments of the Latin language, is a corruption of *accidentia*.

**Ac-clamation**, *acclamo*, (see *CLAMO*, p. 7,) I direct my shouting to a certain object. — **Acclamation**. A confused noise or shout of joy, by which the public express their approbation of any thing. **Acclamation**, in a more proper sense, denotes a certain formula of words uttered with extraordinary vehemence, frequent in the ancient assemblies. **Acclamations** were usually accompanied with applauses, with which they are sometimes confounded, though they ought to be distinguished; as **acclamation** is given by the voice, **applause** by the hands.

**Ac-clivity**, *acclino*, (see *CLINO*, p. 7,) I bend towards (the top). — **Acclivity**. The slope of a line inclining to the horizon, reckoning upward; as the ascent of the hill is the **acclivity**, so the descent is the **declivity**.

**Ac-commodate**, *accommodo*, (*commodo*, I profit,) I do good to, I am of service to. — **To accommodate**. To supply with conveniences of any kind.

**Ac-complish**, (*compleo*, I fill up,) to finish completely. — **Accomplished**. (A participial adjective,) finished with respect to embellishment; used commonly of acquired qualification, without including moral excellence.

**Ac-cord**. Derived, by some, from *corda*, the string of a musical instrument; by others, from *corda*, hearts: in the first implying *harmony*; in the other *unity*. 'To adjust one thing with another.

“ Jarring interests of themselves create,

“ Th’ *according* music of a well mixt state.”

*Pope.*

**Ac-count**. It was originally written *accompt*, (from *computus*, an account or reckoning,) but by gradually softening the pronunciation, in time the orthography changed to *account*. A register of facts relating to money. “ Keeping *accounts* is a business of reason more than arithmetic.” *Locke*.



**Ac-cost**, (*costa*, the side,) to go near to the side of any one; to address the discourse to a person.

**Ac-credit**, (*credo*, I trust or believe,) signifies to give that consequence or importance which arises from a *confidence* in the honour or veracity of a person or thing. "I am better pleased that he censures some things, than I should have been with unmixed commendation; for his censure will (to use the new diplomatic term) *accredit* his praises." *Cowper*. — *Accredited*. Of allowed reputation; confidential; as, "Mr. A. is the *accredited* Agent at the Court of Sardinia."

**Ac-cumulate**, (*cumulus*, heap,) I add one heap to another. — To accumulate. To heap one thing upon another. "It is used either literally, as to *accumulate* money; or figuratively, as to *accumulate* merit or wickedness." *Johnson*.

**Ac-curate**, *accuro*, (*curo*, I take care,) I take great care. A man is *accurate*, when he avoids faults; *exact*, when he leaves nothing undone; *precise*, when he does what he has to do according to a certain measure. — "Quickness of imagination is seen in the invention, fertility in the fancy, and *accuracy* in the expression." *Dryden*.

**Ac-cuse**, *accuso*, (see *CAUSO*, p. 6,) I assign the cause. *Accuse* is applied particularly to crimes, but it is also applied to every species of offence; *charge* may be applied to crimes, but is used more commonly for breaches of moral conduct. We *accuse* a person of murder, we *charge* him with dishonesty. — *Ac-cusative*. The accusative in the Latin grammar is the fourth case of nouns, and signifies the relation of the nouns on which the action of the verb terminates. Its use may be conceived from this, that all verbs which express actions that pass from the agent, must have objects to receive those actions: or, they must imply that effects are produced by them; so that such verbs evidently require after them a noun to designate the object of the action expressed, as, "Augustus vanquished Antony." "He built a House." Here, Antony and House are the nouns on which the actions implied

by the verbs, vanquish and build, terminate. In English, this relation of the noun is either shown by its position, or by the assistance of prepositions. See **CASE**. — The accusation set above the head of Jesus Christ at his crucifixion, is called by Wicliff, “the cause.”

**Acerb.** (See **ACER**, p. 1.) *Acerbity*. A bitter disagreeable taste; and, figuratively, severity of disposition.

**Acid.** (See **ACER**, p. 1.) *Acidity*. The property of being acid. Applied to that sharpness which we call sourness.

**Ac-quire**, from *acquiro*, (see **QUERO**, p. 31.) To seek or get to one's self. What we *acquire* comes gradually to us, in consequence of the regular exercise of our abilities; things are *obtained* by means that are honest or dishonest.

**Acrid.** (See **ACER**, p. 1.) Of a hot, biting taste: “Bitter and *acrid* differ only by the sharp particles of the first being involved in a greater quantity of oil than those of the last.” — *Acrimony*. The quality of being acrid; figuratively, severity of temper or language.

**Act, or Action.** (See **AGO**, p. 2.) Something done. — *Active*. That which has the power or quality of acting. In grammar, *active verbs* are such as express action, as “I beat;” in contradistinction to *passive verbs*, which imply suffering, as “I am beaten:” thus the subject or actor of an active verb, becomes the object or sufferer of a passive verb. — *Actual*. This word is applied to any thing endowed with a property which acts by an immediate power inherent in it; it is the reverse of *potential*. Boiling water is *actually* hot; brandy producing heat in the body is *potentially* hot, though of itself cold. — *Actuate*. To put in action. — *Actuary*. The person who compiles the records of the acts or proceedings of a court.

**Acumen.** (See **ACER**, p. 1.) A sharp point. This word is now commonly applied to sharpness or quickness of intellect.

**Acute.** (See **ACER**, p. 1.) Sharp, ending in a point, opposed to obtuse or blunt, as an acute angle. In a figurative sense, it is applied to one who has a quickness of per-

ception; opposed to dull or stupid; as, "this acute and ingenious author." — *Acute disease*. A disease which is attended with an increased velocity of blood, terminates in a few days, and is generally accompanied with danger. It is opposed to a *chronic* disease, which is slow in its progress, and not so generally dangerous. [Chronical is formed from the Greek word *chronos*, time.] — *Acute accent*. This accent (') is placed over quickly-accented vowels, and is opposed to grave. — *Acuteness*. Sharpness; figuratively, quickness and vigour of intellect.

**Ad-apt, adapto**, (*apto*, I fit,) I fit to. An *adept* is one who is well fitted or suited for any particular purpose, from the dexterity and experience acquired in it.

**Ad-d, addo**, (see *Do*, p. 10,) I give to. — *To add*. To join something to that which was before. "To *add* to is proper, but to *add together* seems a solecism." *Johnson*. — *Addition*. The act of adding one thing to another; opposed to *diminution*.

**Ad-dict, addico**, (see *Dico*, p. 9,) I speak to. *To addict*, signifies to indulge one's self in any particular practice; to *devote*, is to direct one's powers and means to any particular pursuit; to *apply*, is to employ one's time about any object. — *Addict*, in common language, is generally taken in a bad sense; as, "He *addicted* himself to drinking." It is employed in a good sense by some writers.

**Ad-duce, adduco**, (see *Duco*, p. 10,) I lead to.

**Ad-ept**. See **Adapt**. A name assumed by those professors of alchemy who engaged in researches after the philosopher's stone and the universal medicine, or who pretended to have succeeded in these researches. The term is now applied, in a more general sense, to those who are proficient in any kind of science.

**Ad-here, adhæreo**, (*hæreo*, I stick,) I stick to; signifies, to be fixed to a party, person, or opinion. — *Adhærence*. The quality of adhering or sticking. — *Adhésion*. The act or state of sticking. *Adhesion* is generally used in the natural, and *adherence* in the metaphorical

sense; as, "The adhesion of iron to the magnet."  
 "The number of the Jews, their dispersion and *adherence* to their religion, have furnished every age with the strongest arguments for the Christian faith."  
*Addison.*

**Ad-jacent**, *adjaceo*, (see *JACEO*, p. 18,) I lie near to.

**Ad-jective**. A kind of noun joined with a substantive, to show its qualities. The word is formed of the Latin *adjicere*, to add to; as it is designed to be added to a substantive, without which it has no precise signification. Nouns are substantives when they denote persons, places, or things; and, on the contrary, they are adjectives when they express the quality of a person, place, or thing, expressed or understood, to which they are united. Adjectives are divided into four kinds; 1. The *nominal* are those which distinguish certain species by some quality, which arises either from the nature of the thing, or from its form, situation, &c.; such as *good, black, round, external, &c.* 2. The *verbal*, or *participial*, which always end either in *ed* or *ing*; as *loved, domineering, &c.*, and denote some accidental quality, which appears to be the effect of an action that passes, or has passed, in the thing under consideration. 3. *Numeral* adjectives are those which place any substantive in numerical order; as *first, second, last, &c.* 4. *Pronominal* are those which do not mark either species, action, or arrangement, but are merely indications of individuality; these adjectives are either personal, as *my, thy*; or they have a vague and indeterminate meaning; such as *some, one, many, &c.*; or, lastly, they serve the purpose of mere indication; as *this, that, such*.

**Ad-judge**, *adjudico*, (see *DICO*, p. 9,) I give the thing controverted to (one of the persons engaged).—*Adjudication*. The act of judging, or of granting something to a litigant by a judicial sentence.

**Ad-junct**, *adjunctus*, (see *JUGUM*, p. 18,) joined to. Something united to another, though not essentially part of it.

**Ad-minister**, *administro*, (*ministro*, I assist,) I act as a

minister. To *minister*, signifies to act in subservience to another in that which is wrong: thus we speak of ministering to the caprices or vices of another. *Ad-minister* is taken in the good sense of serving another to his advantage: it is the part of the Christian to *ad-minister* consolation to the afflicted. — *Administración*. The act of conducting any employment, as the conducting of public affairs; dispensing the laws. When we speak of the *Government*, it implies the whole body of constituted authorities; and the *Administration*, only that part which puts in execution the intentions of the whole. — *Administrator*. He that conducts the government, or officiates in divine rites; or he who has the goods of a person deceased committed to his charge. — *Administratrix*. A female administrator.

**Ad-mire**, *admiror*, (*miror*, I wonder,) I wonder at. *Ad-miration* is wonder mixed with esteem or veneration. [Wonder amounts to little more than a suspension of the thinking faculty, and an incapacity to fix on a discernible point in an object that rouses our curiosity.] The *admirer* suspends his thoughts, not from the vacancy but the fulness of his mind; he is riveted to an object which for a time absorbs his faculties. An ignorant person cannot *admire*, because he cannot appreciate the value of any thing.

**Ad-mit**, *admitto*, (see *Mirro*, p. 23,) I send to. I suffer to enter. To *admit* an opinion, is to grant the force of it.

**Ad-mixture**, (*misceo*, I mix,) a body *mingled to* (with) another.

**Ad-monish**, *admoneo*, (*monco*, I warn,) I put seriously in mind; I rebuke. *Monish*, without the preposition, was used by the early English writers.

**Ad-olescence**, *adolesco*, (*olesco*, I grow,) I grow up to (a certain age). *Adolescence* is the age succeeding childhood: it is commonly computed to be between fifteen and twenty-five, or even thirty, years of age, though in different constitutions its terms are very different. The Romans usually reckoned it from twelve to twenty-five in boys, and to twenty-one in girls.

**Ad-opt, adopto, (opto, I choose,) I choose to myself. —**

*Adoption.* An act whereby any person takes another into his family, owns him for his son, and appoints him for his heir. We read also in Scripture that “when the fulness of the time was come, God sent forth his Son, made under the law, to redeem them that were under the law, that they might receive the *adoption* of sons.”

**Ad-oration.** The act of rendering divine honours, or of addressing God. The word is compounded of *ad*, to, and *os, oris*, mouth; and literally means to apply the hands to the mouth; *manum ad os movere*, “to kiss the hand;” this being in the eastern countries one of the greatest marks of respect and submission. The ceremony of adoration among the ancient Romans was thus: the devotee, having his head covered, applied his right hand to his lips; then, bowing his head, he turned himself round from left to right. Pythagoras enjoined that adoration should be performed in a sitting posture. The Jewish mode was by prostration, bowing, and kneeling. The Christians adopted the Grecian rather than the Roman method, and adored always uncovered. The ordinary posture was kneeling, but on Sundays standing; and they had a peculiar regard to the East, to which point they ordinarily directed their prayers, which occasioned a belief among the heathens that they adored the sun. Something of this usage is still retained, as appears by the position of our churches.

**Ad-orn, adorno, (orno, I make beautiful.)** We *adorn* by giving the best external appearance to a thing. “*Orno* is derived from *ora*, time, the time of spring, the seasonable time of youth, of beauty; that which beautifies.” *Salmon's Stemmata Latinitatis.*

**Ad-scititious, adscisco, or ascisco, (scisco, I inquire,) I seek after.** *Adscititious* is applied to that which is taken in to complete something else, as, “*adscititious* advantages.” “This fourth book on happiness may be thought to be *adscititious*, and out of its proper place.” *Warton on Pope's Essay.*

**Ad-vance**, *advenio*, (see **VENIO**, p. 41,) I come to; I bring forward a thing.

**Ad-vent**, *advenio*, (see **VENIO**, p. 41,) I come to. 'The name of one of the holy seasons, signifying "the coming;" that is, *the coming* of our Saviour. — *Adventitious*. That which is added, not essentially inherent.

**Ad-verb**. A word joined to verbs, adjectives, or participles, to modify or qualify them; that is to say, to explain their manner of acting, suffering, or existing; or to mark some quality or circumstance signified by them. The word is formed from *ad*, to, and *verbum*, a verb; and signifies literally, a word joined to a verb, to show the mode, degree, time, or place of acting, suffering, or existing; as, "the boy paints neatly;" "he writes badly;" "the house stands there." Not that the *adverb* is confined purely to verbs; but because that is its most ordinary use, whence it is so denominated. Although it is more frequently joined to verbs, it is also frequently used to qualify participles, adjectives, and adverbs; as, "writing *badly*," "*very* sick," "*very* cheerfully." It has been said that it sometimes qualifies a substantive; as, "he is *truly* king;" but this is a mistake, the verb "is" being here qualified, and not the substantive "king." Some grammarians choose rather to call adverbs modificatives, comprising under this general term adverbs, conjunctions, prepositions, and even adjectives.

**Ad-verse**, *adverto*, (see **VERTO**, p. 41,) I turn towards with an hostile intention. *Adverse* may be applied to either persons or things: we are *adverse* to a proposition; or circumstances are *adverse* to our advancement. *Adverse*, signifying turned against, denotes simply opposition of situation; *averse*, signifying turned away from, denotes an active removal. *Ad-verse* is therefore as applicable to inanimate as to animate objects, *averse* only to animate objects.

**Ad-versary**. One who is against another. — *Adversative*. A word which expresses not only some difference, but some opposition. Thus, in the phrase, "he is a clever man, *but* he is a rascal;" *but* is an *adversative*

conjunction. *Adversative* disjunctives are distinguished from those which are denominated *simple*, in this respect: the latter merely disjoin or express a diversity, whereas the former disjoin with opposition. The preposition "either it is day or it is night," is a simple disjunctive; whereas an adversative is when we say, "it is not day, but it is night."

Ad-vert, *adverto*, (see VERTO, p. 41,) I turn or apply the thoughts to (any person or thing). — *Advertise*. To call the attention to, to give notice or information of.

Ad-vise, *ad*, and *visus*, participle of *video*, (see VIDEO, p. 41.) *Advise* signifies to cause to see; it is used only in a moral sense: thus, we *advise* a person as to his future conduct, by giving rules and instructions.

Ad-ult has the same origin as ADOLESCENCE. *Adult* is one who has grown up to (manhood or maturity).

Ad-vocate, *advoco*, (see VOCO, p. 41,) I call to, or speak for. To plead the cause of another. — *Advocate* is one who is "called to" (*vocatus ad*) assist another in matters of justice. In scripture this word is applied to our Saviour.

Æra, from *æra*, a period of time. The history of the events of each year was, among the Romans, engraved upon plates of brass: *æs*, *æris*, signifies "brass." The end of each plate was termed *Epocha*, that is, "a resting-place." *Epocha* afterwards denoted a solemn date, or particular point of time, rendered remarkable by some memorable event: as with us "The Conquest;" "The Revolution."

Af-fable, *affabilis*, (*fari*, to speak,) easy to be spoken to, or a readiness to speak to any one.

Af-fect, "signifies to act upon:" thus we say, People of tender sensibility are easily *affected*. In this case it has its origin from *affectus*, participle of *afficio*, which is compounded of *ad* and *facio*, (see FACIO, p. 11.) — *Affect* "signifies also to use forced efforts in order to appear to have what one really has not: thus we say, She *affects* to have fine feelings. In this sense it derives its origin from *affecto*, I desire eagerly." *Crabb*. — *Affection*, signifying a settled bent of mind



towards a particular being or object, occupies a middle space between *disposition* on the one hand, and *passion* on the other. *Affection* is applicable to an unpleasant as well as pleasant state of the mind. Custom, however, chiefly appropriates it to kindness and benevolence. — *Affectation*. Over-doing, a false pretence.

**Af-finity**, *affinis*, (see **FINIS**, p. 14,) lying near to, bordering upon. Relation by marriage: it is opposed to consanguinity, or relation by birth. Affinity is also used to denote conformity or agreement. Thus, we say, "the affinity of language;" "the affinity of words or sounds."

**Af-firm**, *affirmo*, (see **FIRMO**, p. 14,) I make firm; I speak confidently; I give strength to (what has been said). *Affirmation*, in law, denotes a privilege allowed to the people called Quakers; who, in cases where an oath is required from others, may make a solemn *affirmation* that what they say is true; but if they make a false affirmation, they are subject to the penalties of perjury. — *Affirmative*, that which affirms; opposed to *negative*. The term is used substantively, as, "there were so many votes for the *affirmative*."

**Af-fix**, *affixus*, (see **FIGO**, p. 13,) fastened to. A particle added at the close of a word, either to diversify its form, or alter its signification. It is opposed to *prefix*.

**Af-flatus**, from *ad*, and *flatus*, participle of *flo*, I blow; literally, a blast of wind striking against a body; figuratively, a divine inspiration.

**Af-flict**, *affligo*, (*fligo*, I throw or dash,) I throw to, or dash against. *Affliction*, conveys the idea of deep sorrow; *distress*, that of sorrow mixed with anxiety; *trouble*, that of sorrow in a less degree.

**Af-fluence**, *affluens*, (see **FLUO**, p. 14,) flowing to. *Affluence* is a term applicable to the fluctuating condition of riches: hence, we do not say a man is in *opulent* circumstances, but that he is in *affluent* circumstances. *Wealth* and *opulence* are applied to individuals, or

communities. Afflux is from the same source as *Affluence*.

Af-ford, "is probably changed from *affered*, and comes from the Latin word *affero*, (see *FERO*, p. 13,) which signifies, I bring to a person. With *afford* is associated the idea of communicating a part, or a property, of some substance to a person: meat *affords* nourishment to those who make use of it; the sun *affords* light and heat to all living creatures.

"*Afford* has also a moral application: nothing *affords* so great a scope for ridicule as the follies of fashion; religion is the only thing that can *afford* true consolation and peace of mind in the season of affliction and the hour of death. — *Afford* also carries with it the idea of deducting from one's property with convenience: there are few so destitute, that they cannot *afford* something for the relief of others who are more destitute." *Crabb*.

Af-front, is doubtless contracted from *ad frontem stare*, "to stand front to front." The word *affront* was employed formerly to denote simply a meeting, face to face; but it now implies to meet in a hostile manner, to offer an open insult. It is observed by a writer, that if a man strikes another on the back, and then runs away, the person so struck is injured, not *affronted*; an affront always implying a justification of the act.

A-gent. (See *AGO*, p. 2.) That which acts; opposed to *patient*, or that which is acted upon.

Ag-gravate, *aggravo*, (*gravo*, I make heavy,) I make very heavy by adding to. *Aggravate* is used only in a moral acceptation: "The crime of robbery is *aggravated* by any circumstances of cruelty."

Ag-gregate, *aggrego*, (*grex*, *gregis*, a flock; *ducere*, to lead, being understood;) I lead to the flock; I gather together. *Aggregate*, in general, denotes a body formed by the union of others of the same kind which are smaller; the whole sum of which, combined, is called the aggregate.

Ag-gression, *aggredior*, (see *GRADUS*, p. 16,) I step to;

I advance against another, as foe against foe. Thus, one who gives another cause for quarrel is said to be the *aggressor*.

**Agrarian**, from *agrarius*, "relating to fields or grounds."

Agrarian laws, among the Romans, those relating to the distribution of lands. Some have pleaded for the necessity of Agrarian laws among us, by which the number of acres that each might enjoy was to be limited, so that all citizens should have a certain portion of land.

**Agri-culture**, from *ager*, *agri*, a field; and *colo*, *cultus*, I till. The art of cultivating the ground.

**Albion** was the name given by the Romans to this Island, because the part they first saw was *white*, on account of the chalk cliffs: *albus*, in Latin, signifies "white."

**Alias**. (See **ALIUS**, p. 2.) Otherwise. A word often used in the trial of criminals whose danger has caused them to change their names; as, Simpson, *alias* Smith, *alias* Baker; that is, *otherwise* Smith, *otherwise* Baker.

**Alibi**. (See **ALIUS**, p. 2.) Elsewhere. A word frequently used in trials: as, the prisoner proved an *alibi*; that is, he proved he was elsewhere.

**Alien**. A person born out of the king's allegiance; in contradistinction to a natural subject, or to a denizen; that is, a foreigner made capable, by the king's charter, of bearing any office, purchasing and enjoying all privileges, except inheriting lands by descent. The word is formed from the Latin *alius*, another; that is, one born in another country.

**Alienate**, from *alieno*, I transfer property of one to another. To withdraw the heart or affections.

**Alimony**, from *alo*, I nourish. The proportion of the husband's estate, by the sentence of an ecclesiastical court, allowed to a wife on separation.

**Ali-quant**, from *alius*, and *quantus*, quantity. Parts of a number which, however repeated, will never make up the number exactly; as 3 is an aliquant of 10, thrice 3 being 9, four times 3 making 12.

**Ali-quot**, from *alius*, and *quoties*, how often. Aliquot parts of a number or quantity such as will exactly measure it without any remainder; as, 3 is an aliquot part of 12, because, being taken four times, it will just measure it.

**Al-lege**, or alledge, *allego*, (see **LEGO**, p. 19,) I send to; I state by way of excuse, or proof.

**Al-legiance**, alligation, *alligo*, (see **LIGO**, p. 21,) I bind to. *Allegiance* is applied to the tie or bond of fidelity, by which we who are subjects are bound to our prince. “*Allegiance* and *alliance* are the same word differently applied; the *g* being softened in the first instance into *y*, as *ally*, and then the *y* is changed into *i*.”

**Al-leviate**, *allevo*, (see **LEVIS**, p. 19,) I lift up; and thus *lighten* that which oppresses.

**Al-ligation**. The act of tying to. A rule in arithmetic which teaches to adjust the price of compounds, formed of several ingredients of different value.

**Al-literation**, (*litera*, a letter,) is used to signify many successive words beginning with the same letter, as in these lines applied to Cardinal Wolsey:—

“ Begot by butchers, but by bishops bred ;

“ How haughtily his highness holds his head ! ”

**Al-lude**, *alludo*, (see **LUNO**, p. 22,) I laugh at or sport with. To *allude* to a person or circumstance, is to say something relative to them in a *sportive* or cursory manner. — *Allusion*. A figure whereby something is applied to or understood of another, by reason of some similitude of name or sound.

**A-manuensis**. One who writes what another dictates: the word is formed of *a*, from, and *manus*, a hand, and literally implies one who is useful from his manual labour.

**Ambiguous**, from *ambigo*, (formed from *am* or *ambi*, about, from side to side, and *ago*, I act,) I act first in one way and then in another; I am in doubt. — *Ambiguity*. Uncertainty of signification.

A-muse, from *a*, by, and *musa*, a song, literally to pass away time with a song.

Ambition, from *ambio*, (formed of *am* or *ambi*, about, and *eo*, I go,) I go about (seeking for honour); I desire something higher than what I have at present.

An-neal. "I take this verb to have been derived from *anhelare*, to breathe, to blow. In glass manufactories, and wherever vitrification is produced, the *annealing* is nothing more or less than the effect of the *anhelation* of the bellows at play, or of a strong draught of air let into the furnace in order to fan the flame and impart to it a gentle melting power. The *n* in *anhelo*, being dropped in *anneal*, is compensated by the duplication of the liquid *n*. The difficulty of explaining the word 'unanealed,' or 'unannealed,' in the speech of the ghost of Hamlet's father, might be solved by referring it to this etymon. — *Unanealed*, that is to say, not *breathed* upon by the minister of presumed forgiveness and final absolution." [*Anhelare* is compounded of *an*, (for *ad*,) to or upon, and *halo*, I breathe or cast out a vapour.]

An-nex, *annexo*, (see *NECTO*, p. 25,) I join to.—To *Annex*. To write at the end; as, he annexed a codicil to his will. *Annexion* always pre-supposes something: thus we may say, punishment is annexed to guilt, but not guilt to punishment.

An-nihilate, (*nihil*, or *nihilum*, nothing,) signifies to reduce to nothing.

Animadvert. (See *VERTO*, p. 41.)

Anni-versary. Returning with the revolution of the year; (from *annus*, the year, and *verto*, I turn.) Anniversaries were formerly called year-days, or mind-days, that is, memorial days.

An-notations, *annoto*, (*noto*, I note,) I mark upon. *Annotations* are explanations or remarks added to books.

An-ounce, *annuncio*, (see *NUNCIO*, p. 26,) I deliver a message to. "Annunciation Day:" the day celebrated by the church in memory of the angel's salutation of the blessed Virgin; observed by us on the 25th of March.

**Ante-cedent**, from *ante*, before, and *cedo*, I go. Going before; preceding. "*Antecedent* is used, I think, only with regard to time; *precedent*, with regard to time and place." *Johnson*. — Antecedent is opposed to *subsequent*. In grammar, *antecedent* is the term given to the noun to which the relative is subjoined, as "the *man* who is there;" "the *stone* which is rejected:" here, *man* and *stone* are antecedents, who and which relatives.

**Ante-chamber**, from *ante*, before, and *camera*, a chamber; an outer chamber before the principal chamber, where the servants wait, and where strangers stay till the person to be spoken with is at leisure

**Ante-diluvian**, from *ante*, before, and *diluvium*, a flood. Existing before the flood. Those generations that existed from Adam till Noah's flood, are called *antediluvians*; and those that have existed since the time of the flood are called *postdiluvians*.

**Ante-penult**, or Antepenultimate. The last syllable but two, as the syllable *te* in antepenult. The word is compounded of *ante*, before, and *penultimate*, last but one; (*pene*, almost, *ultima*, the last.)

**Anti-cipate**, from *ante*, before, and *cipio*, I take. To take something sooner than another; to take before the time at which a thing might be regularly had.

**Ap-peal**, *appello*, I call to one for help. To *appeal*, with us, signifies to remove a cause from an inferior to a superior court or judge, when a person thinks himself aggrieved by the sentence of the inferior judge. *Appeals* lie from all the ordinary courts of justice to the House of Lords.

**Ap-pear**, *appareo*, (*pareo*, I appear,) I appear to; I become visible.

**Ap-pellation**, from *appellatio*, a naming. *Appellative* names, in contradistinction to proper names, are such as stand for universal ideas, or a whole rank of beings. Thus fish, bird, man, city, river, are common or appellative names.

**Ap-pendix**, *appendeo*, (see *PENDEO*, p. 27,) I hang to. Something added to.

Ap-petite, *appeto*, (see *PETO*, p. 28,) I seek earnestly.

Ap-plaud, *applaudo*, (see *PLAUDO*, p. 28,) I praise greatly.

"What a man does, calls forth *applause*; but the man himself is mostly received with *acclamations*." See *ACCLAMATION*.

Ap-plication, *apply*, from *applico*, (see *PLICO*, p. 28.) To knit one thing *to* another; figuratively, to employ one's time or attention about any object. "Whoever *applies* his mind to the contemplation of nature, and the works of creation, will feel himself impressed with sublime and reverential ideas of the Creator."

Ap-position, *appono*, (see *PONO*, p. 29,) I place to. *Apposition*. In grammar, the putting of two nouns in the same case, as "Cicero the Orator." — *Apposite*. Well adapted to time, place, or circumstance.

Ap-praise, *appreciate*, are compounded of *ap*, (for *ad*,) to, and *pretium*, a price; and signify to set a price or value on a thing. *Appraise* and *appreciate* are used in precisely the same sense for setting a value on any thing, according to relative circumstances; but the one is used in the proper, and the other in the figurative sense: a sworn *Appraiser appraises* goods according to the condition of the article and its saleable property; the characters of men are *appreciated* by others when their good and bad qualities are justly balanced.

Ap-prehend, *apprehendo*, (*prehendo*, I seize,) is used in the same manner as the uncompounded word *prehendo*. *Apprehend* is used in a moral sense also: "Our natural sense of right and wrong produces an *apprehension* of merited punishment when we have committed a crime." *Blair*.

Ap-probation, *approve*, (see *PROBUS*, p. 30.) *Approbation* is a species of *assent*; however, to *approve* is not merely to *assent* to a thing that is right, but to feel it positively; to have the will and judgment in accordance.

Ap-propriate, (*proprius*, particular or private,) to consign to some particular use or person.

Ap-prove. See *APPROBATION*.

**Ap-proximate**, (*proximus*, near,) to draw or bring near.  
**Apt**, from *aptus*, rendered fit, acquiring a *fitness* not necessarily inherent in a subject.

**Aque-duct**, from *aqua*, water, and *duco*, I lead. A conveyance made for carrying water from one place to another. Aqueducts of every kind were reckoned among the wonders of ancient Rome; their great number, and the immense expense of bringing water 30, 40, 60, or even 100 miles, either by continued arches or by means of other works, where it was necessary to penetrate mountains and rocks, may well astonish us.

**Aqui-line**, from *aquila*, an eagle; an epithet applied to the nose when it resembles the beak of an eagle.

**Ar-rogate**, from *arrogō*, (*rogo*, I ask,) I ask for or assume to myself. Nothing exposes men more to ridicule than *arrogating* to themselves distinctions which do not belong to them.

**A-rea**, from *arere*, to dry, is a vacant dry place left before a building; *arena* was a *sanded* place left vacant for the combat of the Gladiators: the sand (in Latin, *arena*) was intended to absorb the blood. See GLADIATOR.

**Ar-ticle**. (See ARTUS, p.3.) A little part or division of any complex thing. Article is also applied to the several clauses or conditions of a contract, treaty of peace, &c. In this sense we say, "articles of marriage;" "articles of capitulation;" "preliminary articles."—*Articles of Religion*. In the early ages of Christianity, the declaration that was required of a Christian's faith was conceived in very general terms; but, as heresies sprung up, it was thought necessary to guard against them by enlarging the creeds or confessions of faith. It was in imitation of this procedure that the Reformers were so copious in stating the doctrines of the Church of England in that work which is entitled the "Thirty-nine Articles."—*Articles of War* denote certain regulations for the better government of the army in the kingdom of Great Britain and Ireland.—*Article of Death*. The last pangs or agony of a



dying person. — *Article, in Grammar.* Articles are sometimes termed definitives, because, being associated with a noun they serve to define or ascertain any particular object, so as to distinguish it from others of the class to which it belongs. “There goes *a* man with *a* long beard.” When the same man returns, we say, “There goes *the* man with *the* long beard.” The article only is changed, the rest remains unaltered. The individual, once vague, is now recognised as something known, and that merely by the efficacy of this latter article. *A*, is termed the indefinite, and *the*, the definite article. — *Articulate*, divided as the parts of a limb are divided by joints; not continued in one tone, as “an articulate sound;” that is, a sound varied and exchanged at proper pauses, in opposition to the voice of animals, which admits of no such variety.

**Arti-ficial.** (See *ARS*, *ARTIS*, p. 3, and *FACIO*, p. 11.)

Made by *art*; in contradiction to *natural*.

**As-cend**, *ascendo*, (see *SCANDO*, p. 33,) I climb up to a point. “Ascension Day.” The day on which the ascension of our Saviour is commemorated; the Thursday but one before Whitsuntide: it is also called Holy Thursday.

**A-scribe**, *ascribo*, (see *SCRIBO*, p. 33,) I direct my *writing* to some particular person. It is generally used in a moral sense: sometimes we *ascribe* to ourselves the merit of good qualities, which, if justly considered, would cover us with shame.

**A-spect**, *aspetto*, (see *SPECIO*, p. 37,) I look earnestly at an object.

**A-sperse**, from *aspergo*, which, like the simple verb *spargo*, (see *SPARGO*, p. 37,) whence it is compounded, signifies to sprinkle or stain with spots. With us, *asperse* is used only in a moral sense, and means to fix a stain upon a person's character: if I speak slightly of my neighbour, and insinuate any thing against the purity of his principles, or the rectitude of his conduct, I *asperse* his character.

**A-spire**, from *aspiro*, (see *SPIRO*, p. 38,) is used with us in

a moral sense only : we *aspire* after that which we think ourselves entitled to, and flatter ourselves with gaining : an emulous youth aims at acquiring the esteem of his teacher ; he *aspires* to excel all his competitors in literary attainments.

As-sent, from *assentio*, (see SENTIO, p. 34,) signifies to bring one's mind or judgment to a thing. *Assent*, respects the judgment ; *consent*, the will. Some men give their hasty *assent* to propositions which they do not fully understand ; and their hasty *consent* to measures which are very injudicious. It is the part of the true believer not merely to *assent* to the Christian Doctrines, but to make them the rule of his life. Those who *consent* to a bad action are partakers in the guilt of it.

As-severate. (See SEVERUS, p. 35.) "*Asseverations* are strong affirmations, made in cases of doubt, to remove every impression disadvantageous to one's sincerity." *Crabb*. — " I judge in this case, as Charles the Second virtualled his navy with the bread which one of his dogs chose of several pieces thrown before him, rather than trust to the *asseverations* of the virtuallers." *Steele*.

As-siduious, *assido*, or *assideo*, (see SEDEO, p. 33,) I sit close to. *Assideo* signifies also, I sit as a judge ; whence *assessor*, which is at present applied principally to one who determines the amount of taxation. *Assiduious* and *sedulous*, both express the act of sitting close to a thing ; but the former may be employed on a partial occasion, whilst the latter is always permanent. We may be *assiduious* in our attentions to a person ; but we are *sedulous* in the important concerns of life.

As-sign, *assigno*, (see SIGNUM, p. 35,) I set a sign upon something. *Assign* is used principally in a moral sense : " That conduct is absurd for which no reason can be *assigned*." " It is the part of a wise prince to *assign* the highest offices to the most worthy."

Assi-milate, *assimilo*, (see SIMILIS, p. 35,) I make like to.

As-sist, *assisto*, (see SISTO, p. 36,) I stand near to another in order to give him aid. " To *help* and *assist*, respect

personal service rendered to another, the former by corporeal, the latter by corporeal or mental labour : one servant *helps* another by taking part in his employment ; one author *assists* another in the composition of his work. *Help* is necessary for one who has not strength to perform his task ; *assistance* is necessary when a person's time or talent is too much occupied to perform the whole of his office." *Crabb*.

**As-sociate, *associo*, (see *Socio*, p. 36,) I unite myself to another.**

**As-suage, compounded of *as*, (for *ad*.) to, and *suasi*, perfect tense of *suadeo*, I use mild means in argument, in order to convince. [*Suavis*, sweet or mild ; *suavitas*, suavity or mildness of manners.] *Assuage*, is used in a moral sense to indicate a lessening of something painful : " Religion can *assuage* the bitterest griefs by affording us the brightest prospects of future bliss."**

**As-sume, *assumo*, (see *Sumo*, p. 38,) I take to my own use.**

**As-tonish. *Tonitru* is the Latin for thunder ; *tono*, I make a great noise like thunder. The compound word *adtono*, whence *astonish*, signifies to strike, as it were, with the overpowering noise of thunder.**

**At-tain, *attineo*, (see *Teneo*, p. 39,) I hold to (a thing).**

" To *acquire*, is a progressive and permanent action ; to *attain*, is a perfect and finishing action : we always go on *acquiring* ; but we stop when we have *attained*."

**At-tend, *attendo*, (see *Tendo*, p. 39,) I bend the mind to a particular object. We *attend* to a speaker, when we hear and understand his words ; we *mind* what is said, when we retain it in our minds ; and we *regard* what is said, by dwelling and reflecting on it.**

**At-tract, *attraho*, (see *Traho*, p. 40,) I draw towards. That is *attractive*, which draws the thoughts towards itself ; that is *alluring*, which awakens desire ; that is *engaging*, which takes possession of the mind.**

**At-test, *attesto*, (*testis*, a witness,) I bear witness to a thing.**

**At-tribute, *attribuo*, (see *Tribus*, p. 40,) I bestow upon, or attach to a thing, what belongs to it. The *quality* of a thing is that which is inherent in it : the *property* of**

a thing is that which belongs to it for the time being; the *attribute* is the quality which is assigned to any object: thus we say, goodness and mercy are *attributes* of the Almighty.

**Audacity**, from *audacia*, boldness; a disposition to face danger inconsiderately, and not to weigh consequences.

**Audible**, audience, audit, auditory. See **AUDIO**, p. 3.

**Auction**, augment. See **AUGEO**, p. 3.

**Augur**. To conjecture by signs; to guess. Augur was the name given by the Romans to a person appointed to foretell future events by the chattering, flight, and feeding of birds. The word Augur is derived from *avis*, a bird, and *garritus*, chattering. Augury was a very ancient superstition. When men considered the wonderful migration of birds, how they disappeared at once and appeared again at stated times, and could give no guess whither they went, it was almost natural to suppose that they retired somewhere out of the sphere of this earth, and perhaps approached the ethereal regions, where they might converse with the Gods, and thence be enabled to predict events. It was almost natural for a superstitious people to imagine this; at least to believe it, as soon as some impostor was impudent enough to assert it. Add to this, that the disposition in some birds to imitate the human voice, must contribute much to the confirmation of such a doctrine. Hence, birds were looked upon as the interpreters of the Gods; and no affair of consequence, either in private or public concern, among the Romans, was undertaken without consulting them. The veneration for auguries was so strongly imprinted on the minds of the Romans, that they looked upon them as impious persons who contemned or derided them; attributing the misfortunes which happened to P. Claudius, the consul, to the anger of the Gods; he seeing that the poultry would not eat, threw them into the sea, saying, in raillery, "They shall drink at least, if they will not eat."

**August**. In a general sense, something majestic, venerable, or sacred. The title "Augustus" was first

given by the Roman senate to Octavius. It was conceived to express something divine, or elevated above the pitch of mankind, being derived from the verb *augeo*, I increase, I make a thing seem greater, I advance to honour. *August*, the eighth month of our year; it was dedicated to Augustus Cæsar, because in that month he was created consul, thrice triumphed in Rome, subdued Egypt to the Roman Empire, and terminated the civil wars.

**Avarice**, *avaritia*, (*sub.*) and *avarus*, (*adj.*) appear to have their origin from *avidus æris*, greedy of money.

**Aviary**, from *avis*, a bird. A place inclosed in which to keep birds.

**Auricular**, from *auricula*, an ear. Something that relates to the ear; thus we say, "an auricular witness," a witness by hearsay. "Auricular confession." See **CONFESSION**.

**Auspicious**. Having omens of success; prosperous, fortunate. — *Auspices*. Protection; good derived to others from their patron; it originally meant omens of any future undertaking drawn from birds. The word is derived from *ausper*, a name given by the Romans to those who were afterwards denominated Augurs. See **AUGURS**. *Ausper* is formed of *avis*, a bird, and *specio*, I view.

**Authentic**. (See **AUGEO**, p. 3.) That which has every thing requisite to give it authenticity; as an "authentic register." It is used in opposition to any thing by which authority is destroyed, as *authentic*, not *counterfeit*.

**Author**. See **AUGEO**, p. 3.

**Autumn**, *autumnus*, (for *auctumnus*,) from *augeo*, I increase. *Autumn* is so named because at that season of the year the fruits of the year are augmented.

**Auxiliary**, from *auxilium*, help. *Auxiliary verbs* are such as help to ascertain or limit the sense of others; that is, are prefixed to them to form or denote their moods or tenses. Such, in English, are *have*, *am*, or *be*; in French, *être* and *avoir*. The auxiliary *am* supplies the want of *passives* in our language. See **PAS-**

**NOTE.** The modern languages make use of auxiliary verbs, because they do not change their terminations as those of the Latin and Greek. Beside the auxiliary verbs, we have several defective ones, which save the necessity of changing the termination of those verbs to which they are added. The verbs *have*, *be*, *will*, when they are connected with a principal verb, expressed or understood, are not auxiliaries, but principal verbs; as, we *have* enough; "I *am* grateful." The Romans expressed by inflections (changes in the termination of words) the most common modes of action or existence, such as condition, power, contingency, volition, certainty, liberty, duty, &c. In our language, these are denoted by certain irregular verbs, which, *for this service*, grammarians have termed auxiliary verbs. The auxiliaries are *be* or *am*, *do*, *have*, *may*, *can*, *shall*, *will*, *ought*, with their variations; and *let*, *must*, used without variations. *Existence* is denoted by *am* or *be*. *General action* is denoted by *do*. *Possession*, by *have*. *Liberty*, by *may*. *Power* or *ability*, by *can*. *Certainty* and *compulsion*, by *shall*. *Volition* (willing) and *futurity* are expressed by *will*. *Necessity* is denoted by *must*. *Duty* or *obligation*, by *ought*. *Permission*, by *let*.

## B.

**BANK-RUPT.** A man in debt beyond the power of payment. Bankrupt is formed of *bancus*, a bench, and *ruptus*. (See *RUMFO*, p. 32.) It is said that money-changers in Italy, (whence the word was introduced,) had benches, and when any became unable to pay, their *bench* was *broken*.

**Beati-fic.** (See *FACIO*, p. 11.) That which has the power of making happy or completing fruition; it is used of heavenly fruition after death. — *Beatification*. A term in the Romish church, distinguished from *canonization*. Beatification is an acknowledgement made by the Pope, that the person beatified is in heaven, and therefore may be revered as blessed;

but it is not a conferring of the honours due to the saints: these are conferred by canonization.

**Beatitude**, from *beatus*, happy, blessed. Happiness; commonly used of the joys of heaven. A declaration of blessedness made by our Saviour to particular virtues. *Matt. v.*

**Bene-diction**. (See *BENE*, p. 3.) In the general sense, the act of blessing or giving thanks to God, or returning thanks for his favours. Hence also, benediction is applied to the act of saying grace before or after meals.

**Bene-faction**, **benefice**. (See *BENE*, p. 3.) Benefice, in an ecclesiastical sense, a church endowed with a revenue for the performance of divine service; or the revenue itself assigned to an ecclesiastical person.

**Bene-ficence**, from *beneficus*, active in promoting the the happiness of mankind. Beneficence differs from *benign*, as the act from the disposition; *beneficence* being kindness or *benignity* exerted in an action. — “Benefit of Clergy,” denotes an ancient privilege of the church, consisting in this, that places consecrated to religious duties were exempted from criminal arrests, and clergymen were exempted from criminal process before the secular judges in particular cases. In the course of time every one was admitted to this benefit who could read. This privilege was formerly admitted even in cases of murder; but the law is now much altered on this head.

**Benign**, from *benignus*, possessed of kind dispositions towards mankind.

**Brevity**, from *brevis*, short. — **Brief**. A writing in law; so termed because couched in few words compared to the generality of law writings. Brief, also, is a licence granted to a person to make collections for any public or private loss, and is allowed to be read by ministers in churches.

## C.

**CADENCE.** (See CADG, p. 4.) Cadence, in reading, is the term used to denote the falling or lowering of the voice at the close of a sentence, and sometimes denotes the general modulation of the voice. *Cadence*, in dancing, is when the several steps and motions follow or correspond to the notes and measures of the music. *Cadence*, in music, a pause or suspension at the end of an air or some of its parts. Its use is analogous to a stop in reading.

Calamity, from *calamus*, a reed, literally a storm that destroys the seeds or stalks of corn.

Cal-culate, from *calculus*, a pebble or small stone. Calculation was anciently carried on by aid of pebbles.

Can-didate. See CANDO, p. 4.

Can-icular, from *canicula*, a little dog. Canicular days, or dog-days, denote a certain number of days before and after the heliacal rising of the dog-star. The ancients imagined that the rising of this star occasioned the sultry weather usually felt at the latter part of the summer, or dog-days. They did not consider that the heliacal rising of the star varies much in the course of a few years, and indeed in the same year, in different latitudes. The dog-days, in our almanacks, occupy the time from July 3 to August 11, the name being applied now, as it was formerly, to the hottest time in the year. [Heliacal, from the Greek word *helios*, the sun; is the term which is applied to the emersion of the stars out of, and their immersion into, the superior splendour of the sun.]

Canon, from *canon*, a rule; a precept. A law made by ecclesiastical councils; the books of Holy Scripture; or the *great rule*. The ancient canon or catalogue of books of the Old Testament is ordinarily attributed to Ezra; who is said to have distributed them into the law, the prophets, and the hagiographa or sacred writings. *Canon* is also a title given to a dignitary in cathedral churches. *Canon* again is used for the cata-



logue of saints, acknowledged and canonized in the Roman church. — *Canonization*. A ceremony in the Romish church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. See BEATIFICATION.

Canvas, from *canabis*, coarse linen cloth [*canabum* means hemp]. To canvass, by a metaphor, taken from beating hemp, (there being no work more laborious,) is employed to signify “to sift, or search diligently into a business: the act of sifting voices before voting.”—We have here an example of *b* changed into *v*, “*canabis*” into “*canvas*.”

Capable, capacity. See CAPIO, p. 5.

Capitulate. (See CAPUT, p. 5.) To draw up any thing in heads or articles; to yield or surrender up on certain conditions. — *Capitulation*, is a treaty made between the garrison or inhabitants of a place besieged and the besiegers, for the delivery up of the place on certain conditions. — *Captain*. The chief or head of a number or body of men. Captain originally meant one of those who, by tenure *in capite*, were obliged to bring soldiers to the war. “A tenure *in capite*,” is one held immediately from the head of the government, that is, the king. See TENURE.

Captious. Eager to catch at faults; having an inclination to object. See CAPIO, p. 5.

Captive, captor, capture. See CAPIO, p. 5.

Cardinal, from *cardo*, a hinge. In a general sense, an appellation given to things on account of their pre-eminence; as being the points on which all the others are supposed to hinge. Thus, “Justice, Prudence, Temperance, and Fortitude,” are called the *cardinal virtues*, as being the basis of all the rest. The “East, West, North, and South” points of the compass, are termed *Cardinal points*, as being the principal. *Cardinal Numbers* are the numbers one, two, three, &c. in opposition to the *ordinal* numbers. See ORDINAL.—*Cardinal*. One of the ecclesiastical princes in the Romish church, by whom the pope is elected out of their own number.

Careen, from *carina*, a keel. To clean the keel or bottom of a vessel.

Caret, from *caret*, there is wanting. A mark thus ^, which shows where something omitted should be read.

Carnage, from *caro*, *carnis*, flesh. Heaps of flesh; figuratively, slaughter. — *Carnally*. According to the flesh, not spiritually. "In the sacrament we do not receive Christ *carnally*, but we receive him *spiritually*."

— *Carnation*. The name given to a flower, as being of the colour of flesh. — *Carnivorous*. See VORO, p. 42.

Case. (See CADO, p. 4.) In some languages there is a variation in the noun, called by grammarians *case*. The Latin has six cases, the Greek five, the German three, the English two, the Hebrew none. From this difference in the use of cases, it is evident they are not to be considered as essential in language. In English, besides the nominative, there is a case expressing possession, which is therefore called the *possessive* case. Thus, from *God* we have for the *possessive* case, "God's grace;" or, as it was formerly written, "Godis grace," the grace of God. For other relations of one thing to another, we use prepositions: thus, *to*, *from*, *by*, which relations in other languages are expressed by a change in the end of the noun. For the various Cases, see NOMINATIVE, GENITIVE, &c. — "Some of the ancients held the Nominative to be no case, and likened the Noun in this its primary and original form to a perpendicular line,



such for example, as the line A B. The variations from the Nominative they considered as if A B were to fall from the perpendicular, as for example, A C or A D. Hence then, they called these variations *casus*, (see CADO, p. 4,) cases or fallings. Others made the Nominative a case also. Words they considered (as it were) to fall from the mind. Now, when a noun fell thence in its primary form, they called it 'casus rectus,' an erect or upright case or falling, such as A B; and by this name, they distinguished the nominative. When it fell from

the mind under any of its variations, as for example, in the form of a Genitive or Dative, or the like; such variations they called '*casus obliqui*,' oblique cases or sidelong fallings, (such as A C and A D) in opposition to the other (that is A B) which was erect or perpendicular. Hence, grammarians called the method of enumerating the various cases of a noun, *declination* or *declension*, it being a sort of progressive descent from the Nominative's upright form through its various *declining* forms, that is, a descent from A B to A C and A D." See "*Hermes*," by Harris, Vol. II. p. 277.

- "We copy the preceding account because it is very plausible, though we regard it as erroneous, the learned author being misled by the figurative language of geometry. We believe that the Nominative is said to be the upright case, not because it is an upright falling from the mind, but because the Nominative, the Verb, and the object follow each other in direct succession from one simple proposition. The Nominative is the leading noun or *agent*, and the Accusative is the *effect*, in which the action straightway terminates. And when other nouns are introduced they are spoken of not directly as the Agent, but collaterally or obliquely, as objects to which the direct noun someway belongs. Thus the Accusative as well as the Nominative are right cases or direct parts of a proposition, whereas the Genitive, Dative, Ablative, and Vocative, are oblique cases, or indirect parts of the proposition. The Nominative and Accusative are expressed by position; while the oblique cases, the Genitive, Ablative, and Dative, depend on words expressing beginning, medium, and end.

"From this we infer, that a case did not at first mean a *change* in the termination of a noun, but the position of a noun expressing its relation to *some other word* in the sentence. 'God made man,' is a sentence in which the agent, the action, and the object follow each other in the order of nature: 'God,' as occupying the place of the agent, is the Nominative, and

‘man,’ as corresponding to the effect, is the Accusative. But in the sentence ‘God is good,’ we cannot say ‘God’ is the agent, because the verb ‘is’ does not express an action, but serves only to connect the epithet ‘good’ with ‘God.’ The Nominative, therefore, here expresses not the agent, but the *subject* of the attribute connected to it. The Nominative case, then, is that leading state or position which expresses the *subject* of a connecting verb, and the *agent* of an active verb. And the Accusative is that position which expresses the *effect* of an active verb. The Nominative and Accusative have evidently to each other the relation which a cause has to an effect, and that for no other reason, but that their order corresponds to the order of cause and effect.

“But suppose that our purpose was not only to express a cause or agent, but the *origin* of that cause, or the *instrument* by which it acts, or the *end* for which it acts; in such cases simple position will be of no avail. We must have recourse to some other expedient, such as suitable words to express origin, instrumentality, and end; thus, ‘the *Son of God* redeemed mankind;’ — ‘he redeemed them *by his death* ;’ — ‘he redeemed them *for happiness*.’ In the first sentence, ‘of’ means beginning or origin; and ‘God,’ succeeding it, as being the origin of ‘son,’ is said to be in the *genitive case*. In the second, ‘by,’ denotes *instrumentality* or medium; and as ‘death’ is the instrument or medium by which Christ redeemed man, it is said to be in the *ablative case*. In the third, ‘for’ expresses the *end* for which Christ redeemed man; the noun ‘happiness’ succeeding it, is therefore in the *final case*, or as it is commonly called, the *dative case*. — The Nominative, as it implies the name of its object, is often used merely to address a person: it is then said to be in the *vocative case*.” See *Grammar, Rees’s Cyclop.*

**Casual.** (See *CADO*, p. 4.) — *Casulist*. One who studies and settles cases of conscience. “The judgment of any *casuist*, or learned divine, concerning the state of

a man's soul, is not sufficient to give him confidence."  
*South.*

" Who shall decide when doctors disagree,

" And soundest *casuists* doubt, like you and me."

*Pope. Epistle III.*

**Caveat**, from *caveat*, let him beware. A *caveat* is an intimation given to a man, notifying to him that he ought to beware how he acts in such or such an affair.

**Cease**, cessation. See **CEDO**, p. 6.

**Celebrate**, celebrity, celerity. See **CELER**, p. 6.

**Celestial**, from *caelestis*, (*caelum*, heaven); relating to the superior regions; heavenly.

**Censor and censure**. (See **CENSEO**, p. 6.) *Censor* was the title given to an officer in Rome, who had the power of correcting manners; whose business was also to register the names and effects of the citizens. — *Census* was a declaration made by the inhabitants, of their names, places of abode, family, &c. before the Censors. The word is at present used to denote an account taken of the population. According to the census taken by order of parliament in 1811, the population of the United Kingdom amounted to 16,596,803.

**Cent**, from *centum*, a hundred. Five *per cent*, that is five in the hundred. — **Century** is a term used to denote the space of one hundred years.

**Centri-fugal**, from *centrum*, a centre, and *fugio*, I flee. Having the quality, acquired by bodies in motion, of receding from the centre.

**Centri-petal**, (*peto*, I seek,) having a tendency towards the centre.

**Certain**, certify. See **CERNO**, p. 6.

**Cessation**. See **CEDO**, p. 6.

**Circle**, circuit, circular. See **CIRCUS**, p. 7.

---

**CIRCUM**. From *circus*, a circle or ring, was formed the preposition **CIRCUM**, which signifies, in English, *about* or *around*.

Circum-ambient, (*ambio*, I move about.) This word is scarcely used but as an adjective applied to air; thus we say, "the *circumambient* air."

Circum-ambulate, (*ambulo*, I walk,) I walk round about.

Circum-ference, (see *FERO*, p. 13,) the line which surrounds and includes any thing.

Circum-flex, (see *FLECTO*, p. 14.) In grammar, the term *circumflex* is applied to an accent, serving to note or distinguish a syllable of an intermediate sound between acute and grave. The acute raises the voice, and the grave falls or lowers it; the *circumflex* is a kind of undulation or wavering of the voice between the two. The circumflex accent is made thus  $\wedge$ . In Greek, it is circumflexed or bent about, being made thus  $\sim$ , whence the term.

Circum-fluent, (see *FLUO*, p. 14,) flowing round any thing.

Circum-jacent, (see *JACIO*, p. 13,) lying round about.

Circum-locution, (see *LOQUOR*, p. 22,) denotes a circuit or compass of words, used either when a proper term for expressing any subject naturally and immediately does not occur, or when a person wishes to avoid something disagreeable, inconvenient, or improper to be expressed in direct terms.

Circum-navigate, (see *AGO*, p. 2,) to sail round.

Circum-scribe, (see *SCRIBO*, p. 33,) signifies, literally, to write around a thing; and, figuratively, to inclose within certain limits. A garden is *circumscribed* by a ditch, by lines, or posts, that serve as its boundaries; it is *inclosed* by a wall or fence.

Circum-spect, (see *SPECIO*, p. 37,) to look around; figuratively, to be cautious as if *looking* at every thing *around* us.

Circum-stance, (see *STO*, p. 36,) literally, that which *stands around* another. It is used with us in a moral sense only: "To every event are annexed *circumstances* of time or place, or other collateral appendages which change its nature."

Some writers upon Ethics sum up *all* the *circumstances* of the actions of men in the following terms,

sometimes called *categories*\*: *quis*, *quid*, *ubi*, *quibus auxiliis*, *cur*, *quomodo*, *quando*.

[*Quis*, (who,) denotes the quality, state, age of the person.

*Quid*, (what,) the greatness, smallness, multitude, fewness, &c. of the thing.

*Ubi*, (where,) the place.

*Quibus auxiliis*, (with what assistance,) the instruments, means, &c.

*Cur*, (why,) on what account, with what view.

*Quomodo*, (how,) the quality of the action, as to intention or remissness, designedly or casually, secrecy or openness.

*Quando*, (when,) the time, as on a holiday, at the hour of prayer, &c.]

Aristotle distributed *circumstances* into the following ten categories: *viz.* substance, quantity, quality, relation, action, passion, place, time, habit, condition.

*Circumstances* which either necessarily or usually attend facts of a peculiar nature, that cannot be demonstratively evinced, are called *presumptive*, and are only to be relied on till the contrary be actually proved: evidence founded on such *circumstances* is termed *circumstantial evidence*.

Circum-vent, *circumvenio*, (see VENIO, p. 41,) I come round about. *Circumvent*, with us, signifies to cheat.

Circum-volution, (see VOLVO, p. 41,) the act of rolling round.

Cite, citation. (See CITEO, p. 7.) The calling a person before a judge; a quotation or passage taken from another. "View the principles in their own authors,

\* The word *category* was borrowed by the schools from the forum or court of justice; as in a trial, the prosecutor in accusing the criminal must charge him expressly, or affirm that he did this or that, in positive terms: whence the word *category*, from the Greek *κατηγορεῖν*, (*kategorein*,) to declare a charge of accusation.

and not in the *citations* of those who could confute them." *Watts*.

**City, civic, civil.** (See *CIVIS*, p. 7.) Though the word *city* signifies with us such a town corporate as hath usually a bishop and cathedral church, yet it is not always so; Westminster being called a city, although it hath not now a bishop. — *Civil*, relating to the community. This word is used in a variety of ways: as, "the ecclesiastical courts are controlled by the *civil*." A person banished or excommunicated, is said to suffer *civil* death, though not natural death. The *civil* magistrate's authority is distinguished from the authority of the military power. — *Civil* also signifies having the manners of a "Citizen," as opposed to the manners of a "Rustic."

*Civil Law*, is that law which every particular nation has established for itself. *Civil War*, a war between the people of the same state.

*Civil List*, the money allotted for the support of the king's household, and for defraying certain charges of government. *Civil Year*, is the legal year, or annual account of time, which every government appoints to be used within its own dominions, and is so called in contradistinction to the *natural year*, which is measured exactly by the revolution of the heavenly bodies. *Civilian* denotes something belonging to the civil law; but more especially the doctors and professors thereof are called *Civilians*; of these there is a college or society in London, known by the name of *Doctors' Commons*.

**Class.** *Classic*, or *classical*, an epithet chiefly applied to authors read in the *classes* at school. The term *class* seems to owe its origin to Tullius Servius, who, in order to make an estimate of every person's estate, divided the Roman people into six parts, which he called *classes*. The persons of the first class, were, by way of eminence, called *classici* (classics): hence, authors of the first rank came to be called *classics*.

**Code, or Codex.** A collection of laws. The word comes from *codex*, a paper book; so called à *codicibus arbo-*



*rum*, the trunks of trees; the bark whereof being stripped off served the ancients to write their books on. — *Codicil*, from *codicillus*, a little book. A supplement to a will or other writing.

---

**CUM.** The preposition **CUM**, marks union, and is translated by *with*, or *together*. When it enters into combination, it changes its form and becomes *com*, *con*, *col*, or *cor*. Before the vowels and the letter *h*, the final consonant is dropped.

**Co-adjutor**, (*adjutor*, a helper,) a fellow helper. A *coadjutor* is more noble than an *assistant*; the latter is mostly in a subordinate station, but the former is an equal.

**Co-equal**, (see *ÆQUALIS*, p. 1,) one who is of the same rank or dignity *with* another.

**Co-ercive**, *coërceo*, (*arceo*, I hinder,) I hinder *with* force; that is, I keep in order by force. *Coercion* is a species of restraint: *coercion* always comprehends the idea of force, *restraint* that of simply keeping back or under. The law *restrains* all men in their actions, more or less; it *coerces* those who attempt to violate it. "The virtues of a general, or a king, are prudence, counsel, active fortitude, *coercive* power, and the exercise of magnanimity as well as justice." *Dryden*.

**Co-eternal**, (*æternus*, eternal,) equally *eternal with* (another.)

**Co-eval**, (*ævum*, an age,) being of the same *age with* (another.)

---

"Silence *coeval* with eternity,  
 "Thou wast, ere nature first began to be." *Pope*.

**Co-existent**, is compounded of *co* (for *cum*), *ex*, and *sisto*, (see *EXIST.*) *Coexistent*, signifies having existence at the same time with another. "Time is taken for so much of duration as is *coexistent* with the motions of the great bodies of the universe." *Locke*.

**Co-gent**, *cogo*, (see *AGO*, p. 2,) I drive together. *Co-gent*, with us, is used only figuratively, and has a meaning similar to *forcible*. "Upon men, intent only upon truth, the arm of an orator has little power; a credible testimony, or a *cogent* argument, will overcome all the art of modulation, and all the violence or contortion."

**Co-gitate**, *cogito*, (see *AGO*, p. 2,) I think deeply; that is, I *agitate* my thoughts *together*. — Cogitation. "Descartes proves that brutes have no *cogitation*, because they could never be brought to signify their thoughts by any artificial signs." *Ray*.

**Cog-nate**. See *CONNATE*.

**Co-habitation**, (see *HABEO*, p. 17,) the state of living *with* (another). "M. Brumans, at one hundred and twenty-two years, died for love of his wife, (who was ninety-two at her death,) after seventy years *cohabitation*." *Tatler*.

**Co-heir**, *coherere*, (see *HÆREO*, p. 17,) to stick together; to hold fast to another, as parts of the same body. *Coherence* or *coherency*, that state of bodies in which their parts adhere to each other. *Cohesion*, the act of sticking together. *Coheir*, one of two or more men among whom an inheritance is divided. *Coheiress*, a woman who has an equal share of an inheritance with other persons.

**Co-in-cide**, *co-incidence*, *coincido*, (*incido*, I fall in,) I fall in with another. "Two sides of different triangles *coincide* when they are applied to each other, so as to fall on the same point." The word is usually employed in a moral sense, as, "a *coincidence* of sentiment may easily happen without any communication, since there are many occasions in which all reasonable men will think nearly alike." *Johnson*.

**Col-lapse**, *collabor*, (see *LABOR*, p. 19,) I slip together. The sides of a bag are said to *collapse*, when they fall together.

**Col-late**, *confero*, (see *FERO*, p. 18,) I bring or put together. To *collate*, is to *place* two or more things *together* in order to compare them.

Col-lateral, (see *LATUS*, p. 19,) placed side to side. In genealogy, those that stand in equal relation to some common ancestor.

Col-league, (see *LEGO*, No. II. p. 19,) one sent or employed upon the same business as another. *Colleague* is more noble than *partner*; men in the highest offices, as ministers, judges, and plenipotentiaries, are *colleagues*; merchants, card-players, and the like, have *partners*.

Col-lect, *colligo*, (see *LEGO*, No. II. p. 19,) I gather together, denotes a prayer made for any particular day; and is so called either because the priest speaks in the name of the whole assembly whose sentiments and desires he sums up by the words "Let us pray," or because those prayers are offered when the people are assembled together. A *Collective Noun* is a word which expresses a multitude, though itself is singular; as a *company*, an *army*. *College*, a number of persons gathered together. The principal use of the word *College* at present is to denote a public place, endowed with certain revenues, where the several parts of learning are taught.

Col-lision, *collido*, (*lædo*, I strike,) I strike together. "The flint and steel you may move apart as long as you please; but it is the *collision* of them that must make them strike fire."

Col-location, *colloco*, (see *Locus*, p. 22,) I place together.

Col-loquial, *colloquor*, (see *LOQUOR*, p. 22,) I speak with (another.) "The close of this divine *colloquy*, (between the Father and the Son,) with the hymn of angels, which follows, is wonderfully beautiful and poetical." *Addison on Milton's Paradise Lost*.

Col-lusion, *colludo*, (see *LUDO*, p. 22,) I play with another. *Collusion* is used to denote a deceitful agreement.

Com-bine, (*binus*, two,) to unite *two* or more *together*.

Com-b-ustion, *comburo*, (*uro*, I burn,) I *burn* two or more things *together*.

Com-fort, is compounded of *com* (for *cum*), and *fortis*,

strong, and signifies to strengthen or invigorate. To cheer and to *comfort* have both regard to the spirits, but the latter differs in degree and manner; the former signifying to produce a lively sentiment, the latter to lessen or remove a painful one: we are *cheered* in the moments of despondency; we are *comforted* in the hour of distress. "Sleep seldom visits sorrow; when it does, it is a *comforter*." *Shakspeare*.

Com-mand. (See Do, p. 10.) A *command* is the strongest exercise of authority; *order* is an expression of the wishes; *injunction* marks a greater degree of authority than *order*, and a less degree than *command*.

Com-memorate, *memoro*, I remember. "The original use of sacrifice was *commemorative* of the original revelation; a sort of daily memorial of what God declared and man believed."

Com-mensurate, (*mensura*, a measure,) agreeing in *measure* with something else. An inch and a yard are *commensurate*, a yard containing a certain number of inches; the diameter and circumference of a circle are *incommensurable*, as they cannot be reduced to any common measure. "Those that are persuaded that they shall continue for ever, cannot choose but aspire after happiness *commensurate* to their duration." *Tillotson*.

Comment, from *commentor*, I write notes upon an author; I explain; I make notes or observations.

"Enter his chamber, view his lifeless corpse,  
"And *comment* then upon his sudden death."

*Shakspeare*.

Com-merce, *commereor*, (*merx* or *merces*, wares or merchandise,) I make an exchange of merchandise. The word *commerce*, however, is sometimes used in a more extended sense, as in the following example: "I should venture to call *POLITENESS*, 'benevolence in action,' or the preference of others to ourselves, in little, daily, and hourly occurrences in the *commerce* of life." *Lord Chatham*.

Commination, from *comminor*, I threaten greatly. In the Liturgy of the Church of England we find a service entitled, "A commination, or denouncing of God's anger and judgments against sinners, with certain prayers to be used on the first day of Lent."

Com-miserate, (*misereor*, I pity,) I look on *with* compassion. "We should *commiserate* our mutual ignorance, and endeavour to remove it." *Locke*.

Com-mission, commit, from *committo*, (see *Mirro*, p. 23,) "I send together," means with us, to give in trust. The act of intrusting any thing; a warrant by which any trust is held, or authority exercised. A number of people joined in a trust. — Committee, those for whom the consideration or ordering of any matter is referred.

Com-modious, *commodus*, (*modus*, a measure, or due proportion,) according to the measure and degree required. "That is *commodious* which suits one's bodily ease; that is *convenient* which suits one's purpose. A house, a chair, is *commodious*; a time, an opportunity, a season, or the arrival of a person, is *convenient*."

Common, *sub.* an open ground equally used by many persons: common, *adj.* belonging equally to more than one; common, *verb.* to have a joint right with others, hence the term "commoner," as applied to students at universities, and members of the House of Commons. Our word common has its origin from *communis*, (*munia*, walls,) enclosed within the same walls. — *Community*, (from *communitas*,) having all things in common. — *Commune* and *communicate*, (from *communico*, I make common property with another,) to impart sentiments mutually, to converse. "The chief end of language in *communication* being to be understood, words serve not for that end, when any word does not excite in the hearers the same idea which it stands for in the mind of the speaker." All the Christian churches were originally in communion with each other, having one common faith and discipline; in process of time diversity of opinions prevailed, and occasioned some churches to separate from

the rest, and to form the distinct communions into which the Christian church is now divided. The three grand communions are — that of the church of Rome, — the Greek church, — and that of the Protestant churches.

Com-motion, from *commoveo*, (see MOVEO, p. 24,) I move with others. Tumult, public disorder. “The Iliad consists of battles, and a continued *commotion*. The Odyssey in patience and wisdom.”

Com-mute, *commuto*, (see MUTO, p. 25,) I change one thing with another. “The use of money, in the commerce and traffic of mankind, is that of saving the *commutation* of more bulky commodities.”

Com-compact, from *compactus*, (participle of *compingo*, I bind close,) signifies the thing to which *people bind themselves close*. An agreement; a mutual and settled appointment between two or more, to do or not to do something. “In the first establishment of speech there was an implicit *compact*, founded upon common consent, that such and such words should be signs whereby persons might express their thoughts one to another.” “Nothing dissolves the social *compact* so completely as religious disputation. In political feuds, each party may innocently be looked upon by the other, as at least endeavouring good; but Theology tolerates not this spirit, — those who are not with us are considered against us, now and for ever.”

Com-pare, *comparo*, (*par*, equal,) I put together things which are equal. “They who are apt to remind us of their ancestors, only put us upon making *comparisons* to their own disadvantage.” *Spectator*. — “Solon *compared* the people to the sea, and wicked counsellors to the winds; for that the sea would be quiet if the winds did not trouble it.” *Bacon*. — “In this world whatever is called good, is *comparatively* with other things of its kind, or with the evil mingled in the composition; so he is a good man that is better than men commonly are, or in whom the good qualities are more than the bad.” *Temple*.

Com-passion, *compator*, (see PATIOR, p. 27,) I suffer *with* (or for) another.

Com-patible. Suitable to. "Compatible is corrupted by an unskilful compliance with pronunciation from *competible*, from *competo*, I agree with, I suit." *Johnson*.

Com-patriot, (*patria*, country,) one of the same *country* *with* another.

Com-pel, *compello*, (see PELLO, p. 27,) I drive together ; I force to act.

Com-pendium, (see PENDEO, p. 27,) is used with *us* in a figurative sense only, to denote that in which several things are weighed or considered together ; hence it signifies, a concise view of any science. "Indexes and dictionaries are the *compendiums* of all knowledge." *Pope*. — "After we are grown well acquainted with a short system, or *compendium* of a science, it is then proper to read a larger regular treatise on the subject." *Watts*.

Com-pensate, *compenso*, I make amends. "A *compensation* is something real, it is made for some positive injury sustained ; a *satisfaction* may be imaginary, both as to the injury and the return." *Compensation* often denotes a return for services done, and it is also applied to that which serves to supply the loss or absence of any thing.

Com-petition, competence, competent, *competo*, (see PETO, p. 28,) I *with* another *seek* for the same ; hence *competition*, which implies some actual effort for the attainment of a specific object set in view. *Competo*, also signifies, "I suit, or am proper ;" hence *competent*, *competency* : thus we say, "A person is *competent* to undertake an office." "Familiarity with any subject gives *competency*." Competence and competency now denote principally such a quantity of any thing as is sufficient without superfluity : a fortune equal to the conveniences of life.

"Reason's whole pleasure, all the joys of sense,

"Live in three words, health, peace, and *competence*."

*Pope*.

**Com-plement**, complete, *compleo*, (*pleo*, I fill,) I fill up.

"That is *complete* which has no deficiency; that is *perfect* which has positive excellence; and that is *finished* which has no omission in it." *Complement in Life*, a term much used in the doctrine of life annuities: it denotes the number of years which a given life wants of 86, this being the age considered as the utmost probable extent of life; thus, 56 is the complement of 30, and 30 the complement of 56. We sometimes also say, the *complement of an angle*, meaning such as it wants of a right angle, or of 90 degrees; thus, if an angle be 30 degrees, we say its *complement* is 60 degrees.

*Complement*, in a general sense, denotes what is necessary to complete some certain quantity or thing; it is however sometimes used to denote "parts not necessary, but ornamental; whence ceremony was called *complement*, now corrupted to *compliment*."

"*Compliment*, an act or expression of civility; usually understood to include some hypocrisy, and to mean less than it declares: this is properly *complement*."

*Johnson.*

**Com-plex**, *complexor*, (see **PLECTO**, p. 28,) I fold together. — *Complex term or idea*, is a term or idea compounded of several simple or incomplex ones. Thus, in the proposition "a just God cannot leave crimes unpunished;" the subject of this proposition, *viz.* "a just God," is a complex term, or stands for a complex idea composed of two simple or incomplex ones, "God" and "just."

**Com-pliment**. See **COMPLEMENT**. *Complements* may be unmeaning, yet they are not incompatible with sincerity, unless they are dictated from a mere compliance with the prescribed rules of politeness, or the momentary desire of pleasing.

**Com-ply**, from *complaceo*, which signifies I am pleased in unison with another. We *comply* with what is asked of us by allowing it, or not hindering it.

**Com-pose**, compound, *compono*, (see **PONO**, p. 29,) I put together. *Compound* comes from the present tenses



of *compono*, and *compose* from *composui*, the preterite of the same verb.

Com-prehend, from *comprehendo*, (see *PREHENDO*, p. 30,) I hold together, means with us "to contain." "If there be any other commandment, it is briefly *comprehended* in this saying, namely, Thou shalt love thy neighbour as thyself." *Rom.* xiii. 9. The word is principally applied to an act of the mind which seizes, as it were, several things together.

Com-press, from *comprimo*, (see *PREMO*, p. 30,) I press together.

Com-promise, *compromitto*, which is compounded of *compro*, and *mitto*, (see *PROMISE*, under the preposition *Pro.*) *Compromise*, signifies to *promise with* another, that a matter of dispute shall be referred to arbitrators: to adjust a dispute by mutual concessions.

Com-pulsion has the same origin as *COMPEL*.

Com-punction, from *compungo*, (*pungo*, I prick,) I prick thoroughly; denotes an occasional but sharp sorrow, provoked by a single offence, or a moment's reflection. "All men, even the most depraved, are subject, more or less, to *compunctions* of conscience." *Blair*.

"Stop up th' access and passage to remorse,

"That no *compunctious* visitings of nature

"Shake my fell purpose."

*Shakspeare's Macbeth.*

Com-pute, *computo*, (*puto*, I think,) I think of and combine certain numbers in order to know the result.

CON is the form assumed in composition by the Latin preposition *cum*, with. *Con* is also an abbreviation of *contra*, against, and in this sense is used to denote one who is on the negative side of a question; as "the pros and cons."\* [*Pro* means *for*.]

\* *Con* is also an English verb, representing the

Con-catenate, (*catena*, a chain,) literally, to chain or link together; figuratively, to unite in a successive order, and in this sense only is the word used; thus we speak of "the concatenation of ideas."

Con-cave, *concavus*, (*cavus*, hollow,) hollow in every direction, as the inner surface of an egg shell: opposed to *convex*. — *Concavo-convex*. Concave one way, and convex the other.

Con-ceal, *concelo*, (*celo*, I hide,) I hide completely, "Ridicule is never more strong than when it is concealed in gravity." *Addison*.

Con-cede, *concedo*, (see *CEDO*, p. 6,) I move with another; that is, I move with the intention of giving up my place to another. To *concede*, is a mode of yielding, which may be either an act of discretion or courtesy; as when the government *concedes* to the demands of the people certain privileges, or when an individual *concedes* any points in dispute for the sake of peace.

Con-ceive, *concipio*, (see *CAPIO*, p. 5,) I take together. "What is *conceived* in the mind, is conclusive; what is *apprehended*, is rather dubious." — "Conceive of things, — clearly and distinctly in their own nature, — completely in all their parts, — comprehensively in all their properties and relations, — extensively in all their kinds, — orderly or in a proper method." *Watts*.

Con-centrate, (*centrum*, the centre,) to force towards the centre; to force into a narrow compass. *Concentrate*, is the contrary to *expand* or *dilate*. — *Concentric*. Having one common centre. "If a stone be thrown into water, the waves excited thereby continue some time to arrive in the place where the stone fell into the water, and are propagated from thence into *concentric* circles, upon the surface of the water." *Newton*.

Saxon *connan*, to know. "Here are your parts; and I entreat you to *con* them by to-morrow." *Shakspeare*. — *Con* is now little in use, except in ludicrous language.

**Con-ception**, from the same origin as **CONCEIVE**. "As conceptions are the images or resemblances of things to the mind within itself; in like manner, are words or names the marks or resemblances of those *conceptions* to the minds of those with whom we converse."

*South.*

**Con-cern**, from *con* and *cerno*, (see **CERNO**, p. 6,) denotes, in its primitive sense, that which is considered under all its bearings; and, in an extended sense, that which is thought of, or taken part in. An *affair*, is what happens; a *business*, is what is done; a *concern*, is what is felt. — Things *affect* either persons or things; but they *concern* persons only. — We *care* for a thing which is the object of our exertions; we *concern* ourselves about a thing when it engages our attention; we have a *regard* for a thing on which we set some value and bestow some reflection. — "Religion is no trifling *concern*, to be performed in any careless and superficial manner." *Rogers.*

**Con-cert**, *concertare*, (*certo*, I strive for victory,) which expressed the actions of those who prepared themselves for some public exhibition, by private encounters among themselves; hence, to *concert*, now means to settle any thing in private, by mutual communication. Concert is also used to denote a musical performance, in which a number of musicians unite in the exercise of their respective talents.

**Con-cession**, has the same origin as **CONCEDE**.

**Con-ciliate**, (*conciliatus*, participle of *concilio*, and *reconcilio*, both come from *concilium*, a council.) *Conciliate*, and *reconcile*, are both employed in the sense of uniting men's affections, but under different circumstances. The *conciliator* gets the good-will and affections for himself; the *reconciler* unites the affections of two persons to each other. The *conciliator* may either gain new affections, or regain those which are lost; the *reconciler* always renews affections which have been once lost. [*Concilium* is compounded of *con*, (for *cum*,) together, and *calo*, I call.]

**Con-cise**, from *concido*, (see **CÆDO**, p. 4,) I cut into

pieces ; signifies, cut into short periods. *Brevity* of expression ought to be consulted by speakers. even more than by writers ; *conciseness* is of peculiar advantage in the formation of rules.

Con-clude, *concludo*, (see *CLAUDO*, p. 7,) I shut up together ; I finish ; I decide ; that is, I shut or close the dispute.

Concomitant, from *concomitans*, accompanying. Conjoined with ; coming and going with, as collateral, not causative or consequential. " Another *concomitant* of ingratitude is hardheartedness, or want of compassion."

Con-cord, *concordia*, (*cor*, *cordis*, the heart,) union of hearts. *Concord* is generally employed for the union of affections ; however, it is sometimes used in a more extended sense, as,

" The man that hath no music in himself,  
" And is not mov'd with *concord* of sweet sounds,  
" Is fit for treasons, villanies, and spoils."

*Shakspeare.*

Con-course, *concursum*, (see *CURRO*, p. 9,) a running together. The meeting of many persons or things in a place.

Con-crete, *concreresco*, (see *CREO*, p. 8,) I grow together. [For an explanation of " Concrete Numbers," see the word *ABSTRACT*.]

Con-cur, from the same origin as *CONCOURSE*. *Concur* implies, literally, a running together ; and, figuratively, an agreeing together in the same principles.

Con-cussion, *concutio*, (see *QUATIO*, p. 31,) I shake together.

Con-demn, from *condemno*, (*damnum*, a loss or penalty,) signifies, literally, to sentence to some penalty ; [in this sense it is the contrary to *absolve* ;] and figuratively, to charge with a fault ; [in this sense it is the contrary to *approve*.]

Con-dense, *condenso*, (*densus*, thick,) I make thick. *Condense* is opposed to rarefy.

Con-de-scend, *con*, (for *cum*,) and *descendo*, I go down.

To stoop from one's own height, in order to yield to the satisfaction of others. "*Condescension* is a happy quality which never fails to make its way into the good opinion, and into the very heart; and allays the envy which attends a high station." *Atterbury*.

Con-dign, *condignus*, (*dignus*, worthy,) worthy of a person. It is used of something deserved by crimes: "this brought him to *condign* punishment."

Con-diment, from *condimentum*, that which excites the appetite by a pungent taste. "Many things are swallowed by animals rather for *condiment* than any substantial nutriment."

Con-dition, *condo*, (see *Do*, p. 10,) I put together. *Condition*, a putting together, or the state of a thing put together, or formed; and in an extended sense, the manner and circumstances under which a thing is formed.

"*Condition*, circumstance, is not the thing;

"Bliss is the same in subject as in king."

*Pope.*

Con-dole, *condoleo*, (*doleo*, I grieve,) I grieve with others.

It is opposed to the word *Congratulate*.

Con-duce, and conduct, *conduco*, (see *Duco*, p. 10,) I led together. To *conduce*, signifies to serve the full purpose; to *contribute*, signifies only to be a subordinate instrument; the former is always taken in a good sense, the latter in a bad or good sense. Exercise *conduces* to health; a want of firmness in a government, *contributes* to the spread of rebellion.

*Conduct*, signifies to cause a person to go with another; we *conduct*, or guide, those who do not know the road; we *lead* those who either cannot or will not go alone. In a literal sense, it is the head that *conducts*, the eye that *guides*, and the hand that *leads*; in a figurative sense, the understanding *conducts*, we are *guided* by rules, and the will or influence *leads*.--*Conducive*. Having the power of forwarding or pro-

moting. "Our Saviour hath enjoined us a reasonable service; all his laws are in themselves *conducive* to the temporal interest of them that observe them."

*Bentley.*

Con-fabulation, *confabulatio*; (see *FARI*, p. 12,) a talking with another. It is usually employed to signify cheerful and careless talk.

Con-federacy. (See *FIDO*, p. 13.) "The friendships of the world are oft *confederacies* in vice, or leagues of pleasure." *Addison.*

Con-fer, *confero*, (see *FERO*, p. 13,) I bear together; I bring words together; that is, I discourse. *Confer*, signifies also to bring something to a person, or to place it upon him. "The Coronation, of a king, *confers* no royal authority upon him." "Reading makes a full man, *conference* a ready man, and writing an exact man; and therefore, if a man write little he had need have a great memory, if he *confer* little he had need have a present wit, and if he read little he had need have much cunning, to seem to have that which he hath not."

*Bacon.*

Con-fess, from *confiteor*, (see *FATEOR*, p. 13,) I acknowledge. To acknowledge a crime; to own a failure. The opposite to *deny*. See *Matt. x. 32.*—*Confession*, in theology, denotes the verbal acknowledgement which a penitent makes of his sins to God: in a more restricted sense, it is a declaration of a person's sins made to a priest, in order to obtain absolution for the same. Confession was anciently public in the church, though the Romanists have since altered it and made it private and auricular. See *AURICULAR*. The Indians, according to *Tavernier*, have a kind of confession; and the same may be said of the Jews. "The Augsburg Confession" denotes a celebrated *confession* of faith drawn up by *Luther*, and presented to the Emperor *Charles V.* in 1530.—*Confessor*. He that hears confessions, or he that confesses. "He who dies for religion, is a martyr; he who suffers for it, is a confessor." "It was the assurance of a re-

surrection that gave patience to the *confessor*, and courage to the martyr. — *Acknowledging*, is a simple declaration; *confessing*, or owning, is a specific private communication; *avowal*, is a public declaration.

Con-fide, *confido*, (see *FIDO*, p. 13,) I have faith (*with*) in another.—*Confidence*. Firm belief of another's integrity or veracity. "Society is built upon trust, and trust upon *confidence* of one another's integrity." Trust in one's own abilities or fortune, opposed to *dejection* or *timidity*. — *Confidence* is sometimes used to express vicious boldness, or false opinion of one's own excellencies; in this sense it is opposed to *modesty*.—*Confident*. Assured beyond doubt; secure of success, without fear of miscarriage. "People forget how little they know, when they grow *confident* upon any present state of things." *South*.

Con-fine, *confinis*, (see *FINIS*, p. 14,) bordering upon. To *confine*, is to keep within the proper limits.

*Border*, marks the extremities of one country in relation to another, as the borders of Scotland: — *boundary*, respects the prescribed limits of any place, as the boundaries of a village: — *frontiers*, denote the commencement of a country, as the frontiers of Germany or France; and *confines*, those parts adjoining to any place.

Con-firm, from *confirmo*, (see *FIRMUS*, p. 14,) I make additionally firm, by adding something. To put past doubt by new evidence.

"Whilst all the stars around her burn,  
 "And all the planets in their turn  
 "Confirm the tidings, as they roll,  
 "And spread the truth from pole to pole."

*Addison.*

Confirmation, from *CONFIRM*. Additional proof, convincing testimony. An ecclesiastical rite. In the latter sense the word is used to denote the ceremony of laying on of hands for the conveyance of the

**Holy Ghost.** Among the primitive Christians it was conferred upon adults immediately after their baptism; and was esteemed, in some measure, to be a part thereof: whence it was called the accomplishment of baptism. It was considered that baptism only prepared persons for the reception of the graces of the Holy Spirit, which were actually conferred in *confirmation*.

**Con-fiscate, confiscor,** (see **FISCUS**, p. 14,) I seize as a forfeit to the treasury.

**Con-flagration, conflagrare, (flagrare, to burn,)** to burn an object in every part.

**Con-flict, configere,** (see **FLIGO**, p. 14,) to strike against each other: a *conflict* is most sanguinary and desperate, it arises from the undisciplined operations of the bad passions; a *combat* is often a matter of art and a trial of skill, it may be obstinate and lasting, though not arising from any personal resentment; a *contest* may often give rise to angry and even malignant sentiments, but it is not necessarily associated with any bad passions.

**Con-fluence, confluerere,** (see **FLUO**, p. 14,) to flow together.

**Con-flux,** from the same origin as **CONFLUENCE**.

**Con-form, conformo,** (see **FORMA**, p. 14,) I make a thing of the same *form with* another. — *Conformist.* One that complies with the worship of the church of England.

**Con-found, confunde,** (see **FUNDO**, p. 15,) I pour things together. In a figurative sense, it means, to compare or mention without due distinction. "They who strip not ideas of the marks men use for them, but *confound* them with words, must have endless disputes." *Locke.*

**Con-fuse,** from the same origin as **CONFOUND**. "The Confusion of Languages," is a memorable event which happened in the one hundred and first year after the flood, and 2247 years before Christ, at the overthrow of Babel. Until this period there had been one common language, which formed a bond of union, that prevented the separation of mankind into distinct



nations ; and some have supposed, that the tower of Babel was erected as a kind of fortress, by which people intended to defend themselves against that separation which Noah had projected.

**Con-fute**, and **refute**, *confuto* and *refuto*, are compounded of *con*, (for *contra*, against,) *re*, (for *retro*, back or again,) and *futo*, the frequentative of *fundo*, I pour ; thus *confuto* literally means I pour together, and *refuto*, I pour back, or against. But confute and refute are now used in a figurative sense only.

*Confute*, respects what is argumentative ; *refute*, what is personal : an argument is *confuted* by proving its fallacy ; a charge is *refuted* by proving one's innocence.

“ He could, on either side, dispute,

“ *Confute*, change hands, and still *confute*.”

*Hudibras*.

**Con-geal**, *congelare*, (*gèlare*, to freeze,) to freeze together.

**Con-genial**, (see **GENUS**, p. 15,) having the same *nature* with another.

**Con-geries**, congestion, *congero*, (see **GERO**, p. 16,) I bear together. *Congeries*, a mass of small bodies heaped together.

**Con-glomerate**, *adj.* *glomus*, a clue of thread gathered together, as a ball of thread.

**Con-gratulate**, (*gratus*, pleasant or agreeable,) is to make agreeable, and is applicable either to ourselves or others. To express joy for the good of another. To compliment upon any happy event. “ I *congratulate* our English tongue, that it has been enriched with words from all our neighbours.” *Watts*. — *Felicitate*, (*felix*, happy,) signifies to make happy, is applicable to ourselves only. We *felicitate* ourselves on having escaped danger ; we *congratulate* others on their good fortune.

**Con-gregate**, *congrego*, (see **GREG**, p. 17,) I assemble together.

**Con-gress**, *concredior*, (see **GRADUS**, p. 16,) I *step with* another. *Congress*, is used to denote an appointed meeting for the settlement of affairs between different nations, as, the *congress* of Vienna; or between the different parts of the same nation, as in North America.

**Con-gruity**, *congruere*, (*grus*, a crane,) literally, to come together as cranes do, that is, in a flock; figuratively, *congruity* denotes that which is suitable to something else.

**Con-jecture**, *conjicio*, (see **JACIO**, p. 18,) I cast together. *Conjecture*, is used at present only in a figurative sense, to denote the result of thoughts framed in the mind without design or foundation. Any circumstance, however trivial, may give rise to *conjecture*; some reasons are requisite to produce a *supposition*; a particular state of feeling or train of thinking may of itself create a *surmise*. "When we look upon such things as equally may or may not be, human reason can then, at the best, but *conjecture* what will be." *South*.

**Con-join**, *conjungo*, (see **JUNGO**, p. 18,) I join several things together. "Let that which is taught next be nearly *conjoined* with what is known already." *Locke*.

**Con-jugal**, conjugate, and conjunction have the same origin as **CONJOIN**. — *Conjugation*, in grammar, a regular distribution of the several inflections of verbs in their different voices, moods, tenses, and persons, so as to distinguish them from one another.

**Conjunction**. A particle which expresses a relation or dependence between words and phrases; thus called, because it serves to *join* or connect the parts or members of a discourse, which is its common use; and also to connect words, so as to show the relations which those words so united have to other parts of the sentence.

Conjunctions are of various kinds.—1. "Copulative, or conjunctive," are those which express a relation of union or comparison between things; and serve to connect or continue a sentence; as, *and*, *only*. — 2. "Adversative," those which express a restriction, or contrariety; as, *but*, *nevertheless*. — 3. "Causal," those

which show that the *cause* of something is alleged; as, *for, because*. — 4. “Conclusive,” those which denote a consequence drawn; as, *so, that, but, them*. — 5. “Conditional,” are those which import a condition; as, *if, provided that*. — 6. “Continuative,” those which express a succession or continuation of the discourse; as, *even, in effect*. — 7. “Disjunctive,” those which express a relation of separation or division, or which serve not only to connect or continue the sentence, but also to express opposition of meaning in different degrees; as, *neither, yet*. — 8. “Dubitative,” those which express some doubt, or suspension of opinion; as, *if*. — 9. “Exceptive,” as, *unless, that*. These distinctions are considered useless by some writers, more especially by H. Tooke; see “*Diversions of Purley*.” Vol. I. p. 110.

Con-jure, from *conjuro*, (*juro*, I swear,) I swear with another to do something. *Conjure*, (pronounced *kúnjüre*,) was formerly used to denote the act of influencing by the imaginary art of magic. At present, *conjure*, (pronounced *konjúre*,) is confined to denote the act of entreating earnestly and with solemnity; thus,

“ I *conjure* you — let him know,

“ Whate’er was done against him, Cato did it.”

*Addison.*

Con-nate, or cognate, (*natus*, born,) born with another.

Con-nect, *connecto*, (see *NECTO*, p. 25,) I link together.

“ A right opinion is that which *connects* distant truths by the shortest train of intermediate propositions.”

*Johnson*. — “ It is odd to consider the *connexion* between despotism and barbarity, and how the making one person more than man, makes the rest less.” —

*Connexion*. The act of uniting; the state of being joined together. Just relation to something precedent or subsequent. “ There must be a future state, where the eternal and inseparable *connexion* between virtue and happiness shall be manifested.” *Atterbury*. — “ Contemplation of human nature doth, by a necessary *connexion* and chain of causes, carry us up to the Deity.” *Hall*.

**Con-sanguinity**, (*sanguis, sanguinis*, blood,) relationship by blood, relation by descent from one common progenitor. It is distinguished from *affinity*, or relation by marriage. “*Consanguinity*, or relation by blood, and *affinity*, or relation by marriage, are canonical disabilities to contract a marriage.” *Blackstone*.

**Con-science**, conscious, *consciens*, (see *Scio*, p. 33,) knowing within one's self; admitted to the knowledge of any thing. We are *apprized* of events, or what passes outwardly, through the medium of external circumstances; we are *conscious*, through the medium of ourselves only, of what passes within. “I know nothing so difficult for a generous mind to get over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being *conscious* that we do not deserve them.” “*Conscience* signifies that knowledge which a man has of his own thoughts and actions; and because, if a man judgeth fairly of his actions by comparing them with the laws of God, his mind will approve or condemn him, this knowledge or *conscience* may be both an accuser and a judge.” *Swift*. — *Conscientious*. Regulated by conscience. — *Consciousness*. An internal sense of guilt or innocence. The perception of what passes in a man's own mind. “If spirit be without thinking, I have no idea of any thing left; therefore, *consciousness* must be its essential attribute.” *Watts*.

**Con-secrate**, *consecro*, (*sacer*, sacred,) I make sacred by a special act. The act of setting apart any profane or common thing to a pious purpose. Consecration is the reverse of desecration and profanation, which consist in perverting a thing set apart for a pious use to a profane and popular one. *Consecrate*, is a species of formal dedication by virtue of a religious observance; *hallow* is a species of informal *consecration*; churches are *consecrated*; particular days are *hallowed*.

**Con-sent**, *consentio*, (see *SENTIO*, p. 34,) I feel in unison with another. “Contracts are formed by the *consent* of the parties who are interested.” “A parent

*consents* to the establishment of his children; he *permits* them to read certain books; he *allows* them to converse with him familiarly."

Con-sequence, from *consequor*, (*sequor*, I follow,) signifies, "That which follows from any cause or principle."

"Shun the bitter *consequence*, for know,  
"The day thou eatest thereof thou shalt die."

*Paradise Lost.*

*Consequence* is frequently employed as synonymous with *importance*. "The anger of Achilles was of such *consequence* that it embroiled the kings of Greece." *Addison*. — *Consequently*. With just deduction of consequences. In a regular series. "Were a man a king in his dreams, and a beggar awake, and dreamt *consequently*, and in continued unbroken schemes, would he be in reality a king or a beggar?" *Addison*.

*Consequences* flow of themselves from the nature of things; *results* are drawn. *Consequences* proceed from actions in general; *results* proceed from particular efforts and attempts."

Con-serve, *conservo*, (see *SERVO*, p. 35,) I keep together.

Con-sider, *considero*, (from *consido*, or *consideo*, to sit down, or sit with others,) signifies to think upon with care. The operation of thought is expressed by the words *consider* and *reflect*, but it varies in the circumstances of the action. *Consideration* is employed for practical purposes; *reflection*, for matters of speculation or moral improvement. Common objects call for *consideration*; the workings of the mind itself, or objects purely spiritual, occupy *reflection*.

Con-sign, *consigno*, (*signum*, a seal,) I sign or seal for a specific purpose. *Consign* usually implies the idea of transferring from one's self to another, by a formal agreement; thus, a person *consigns* his property over to another by a deed of law; a merchant *consigns* his goods to another, to dispose of them for his advantage.

**Con-sist, *consisto*,** (see *SISTO*, p. 36,) I stand with something else. — *Consistent*, signifies the fitness to be placed together. "Truth is always *consistent* with itself, and needs nothing to help it out." *Tillotson*.

**Con-sole, *consolor*,** and *solace, solatium*, are evidently from the same source, (see *SOLUM*, p. 37.) To *console*, and *solace*, denote the relieving of pain; but *console*, is used on more important occasions than *solace*. We *console* our friends (with words or deeds) when they meet with afflictions; we *solace* ourselves (with reflections) when we meet with disasters. The greatest *consolation* which we can enjoy on the death of our friends, is derived from the hope that they have exchanged a state of imperfection and sorrow for one that is full of pure and unmixed felicity.

**Con-solidate, *consolido*.** (*solidus*, solid,) I make solid by uniting two or more things into one.

**Con-sonant, *consono*,** (see *SONUS*, p. 37,) I sound with another. Consonant is defined to be "a letter that cannot be sounded without some vowel before it."

*Consonants* are divided into five classes, with regard to the five principal organs of the voice. Though all of these act conjointly in producing the various modifications of sound, yet one or other of them contributes more notably than the rest. These organs are the *throat*, (*guttur*,) *palate* (*palatum*,) *tongue*, (*lingua*,) *teeth*, (*dentes*,) *lips*, (*labia*); whence the five classes of consonants are denominated *guttural*, *h*; *palatal*, *c*, *g*, *j*, *k*, *q*; *lingual*, *d*, *l*, *n*, *t*; *dental*, *r*, *s*, *x*, *z*; *labial*, *b*, *f*, *m*, *p*.

**Con-spicious, from *conspicio*,** (see *SPECIO*, p. 37,) easily to be seen by many at the same time; thus, we say, a house is *conspicuous* that stands on a hill. A thing is *distinguished* in proportion as it is distinct or separate from others; it is *conspicuous* in proportion as it is easily seen; it is *noted* in proportion as it is widely known. A rank is *distinguished*; a situation *conspicuous*; and a place *noted*.

**Con-spiracy, from *conspiro*** (see *SPIRO*, p. 38,) literally, I breathe with another; figuratively, I am actuated

with (or by) the same spirit or motive as another. *Conspiracy*, denotes an agreement of men to do any thing; this word is always used in a bad sense. — *Conspirators* is an apt term; for persons engaged about a bad work are obliged, as it were “to breathe” their intentions, and not speak out openly.

Con-stant, *consto*, (see *Sro*, p. 36,) I stand with something else. *Constancy* respects the affections; *stability*, the opinions; *steadiness*, the action, or the motives of action; *firmness*, the purpose or resolution.” *Constancy*. Unalterable continuance. “Incredible, that *constancy* in such a variety, in such a multiplicity, should be the result of chance!” *Ray on the Creation*.

Con-stellation, (*stella*, a star,) an assemblage of stars. The ancients portioned out the firmament into several parts or *constellations*, reducing a certain number of stars under the representation of certain images, in order to aid the imagination and memory to conceive and retain their numbers and disposition.

Con-stitute, *constituo*, (see *STATUO*, p. 36,) I set together for a specific purpose. *Constitution* is that which is *constituted*; the word is variously used. — To the corporeal frame, as, “How little our *constitution* is able to bear a remove into parts of this air, not much higher than that we commonly breathe in.” *Locke*. — To the form of government, as, “The physician of the state, who undertakes to regenerate *constitutions*, ought to show uncommon powers.” *Burke*.

“*Government* implies, generally, the exercising of authority under any form whatever; *constitution* implies a fixed form of government. We may have a *government* without a *constitution*; we cannot have a *constitution* without a *government*. In the first formation of society, *government* was placed in the hands of individuals who exercised authority according to discretion, rather than to any fixed rule or law: here then, was *government* without a *constitution*; as time and experience proved the necessity of some established form, and the wisdom of enlightened men

discovered the advantages and disadvantages of different forms, *government* assumed a more definite shape; hence, then, the union of *government* and *constitution*." For further illustrations see *Crabb's Synonymes*.

**Con-straint**, *constringo*, (*stringo*, I bind,) literally, I bind together; figuratively, force to some action. See **RESTRAINT**.

**Con-struct**, *construo*, (see **STRUES**, p. 38,) I form several things into one mass. From the raft or canoe, which first served to carry a savage over the river, to the *construction* of a vessel capable of conveying a numerous crew with safety to a distant coast, the progress in improvement is immense. — *Construction*. The act of piling together in a regular method. The putting words together in such a manner as is proper to convey a complete sense. The meaning. "He that would live at ease, should always put the best *construction* on business and conversation." *Collier*. — In grammar, to *construe* is to point out, according to the rules of syntax, the dependence which each word in a sentence has with those which precede or follow.

**Con-sult**, *consulto*, a frequentative of *consulo*, signifies to counsel together. *Consultations* always require two persons at least; *deliberations* require many, or only a man's self: an individual may *consult* with one or many; assemblies commonly *deliberate*: advice and information are given and received in *consultations*; doubts, difficulties, and objections are started and removed in *deliberations*.

**Con-sume**, *consumo* (see **SUMO**, p. 38,) I take away altogether. In a figurative signification, *consume* is synonymous with *waste*; the former implies a reducing to nothing, the latter conveys also the idea of misuse: to waste is to *consume* uselessly: much time is *consumed* in complaining, which might be employed in remedying the evils complained of; idlers *waste* their time, because they do not properly estimate its value. — *Consumption*, implies a rapid decay, and is



seldom applied to any thing but animal bodies. — *Consummation*, signifies the summing or winding up of the whole; the putting a final period to any concern. We often flatter ourselves that the completion of all our plans will be the *consummation* of all our wishes, and thus expose ourselves to grievous disappointments.

The adjective *consummate* is usually employed in a bad sense: they who are regarded as complete fools are not unfrequently *consummate* knaves; at elections we often see *consummate* folly and *consummate* hypocrisy practised by turns.

Con-tact, *contingo*, (see TANGO, p. 39,) I touch together.

*Contact*, is distinguished from the simple word *touch*, not so much in sense as in grammatical construction; the former expressing a state, and referring to two bodies actually in that state; the latter, on the other hand, implying the abstract act of touching. We speak of things coming or being in *contact*; we say, the *touch* of a thing, and not the *contact* of a thing.

*Contagion* ought, perhaps, to be restricted to diseases communicated by actual *contact* alone; while *infection* should be confined to diseases produced by a pestilential state of the atmosphere, and independently of the diseased themselves.

Con-tain, *contineo*, (see TENEO, p. 39,) I hold together in one place. *Contain* and *hold*, agree in sense, but differ in application; the former is by comparison noble, the latter is ignoble in its use: *hold*, is employed only for the material contents of hollow bodies; *contain*, is employed for the moral or spiritual contents:

——— “ But man, th’ abstract  
 “ Of all perfection, which the workmanship  
 “ Of heav’n hath modell’d, in himself *contains*  
 “ Passions of several qualities.”

Con-taminate, *contamino*, (from the obsolete word *tameno*, I pollute, I mix one thing with another, so as to spoil

both.) Whatever is impure, *contaminates*; what is gross and vile in the natural sense, *defiles*, and, in the moral sense, *pollutes*; what is *contagious*, or infectious, corrupts; and what is corrupted may taint other things.

Con-temn, contempt, (*contemno*, I scorn.) Contempt is a species of hatred, expressing in its general sense disapprobation, and is exercised where a person either acts below his station and character, or effects to do that for which he is not qualified. It is opposed to esteem. — *Contempt*, in law, is disobedience to the orders of a court. *Contemptible* and *contemptuous* are terms frequently, though very erroneously, confounded in common discourse. *Contemptible*, is applied to the thing deserving *contempt*; *contemptuous*, to that which is expressive of *contempt*. Persons, or what is done by persons, may be either *contemptible* or *contemptuous*; but *contemptible* can be applied to a thing only: we speak of a *contemptible* production; and of a *contemptuous* expression or look.

Con-template, from *contemplor*, the primitive signification of which was, “I behold the heavens from the temple:” the original temples being open to the sky. In the temple the Augurs pretended to foretell future events, from beholding the appearance of the heavens, and the flight of birds. “*Contemplation*, is keeping the idea, which is brought into the mind, for some time actually in view.” *Locke*. — “The heavens, and all the works of the Creator, are objects of *contemplation*.” “There is no circumstance of my being that I *contemplate* with more joy than my immortality.” *Berkeley*.

Con-temporary, or co-temporary, (*tempus*, time,) a person or thing that exists at the same time with another.

“The active part of mankind, as they who do most good for their *cotemporaries*, very deservedly gain the greatest share in their applauses.” *Addison*.

Contempt, from *contemno*, I undervalue, I despise.

“There is no action in the behaviour of one man towards another, of which human nature is more impa-

tient than of *contempt* ; it being an undervaluing of a man, upon a belief of his utter uselessness and inability, and a spiteful endeavour to engage the rest of mankind in the same slight esteem of him." *South*. "There is not so *contemptible* a plant, or animal, that does not confound the most enlarged understanding." *Locke*.

Con-tend, *contendo*, (see *TENDO*, p. 39,) I stretch with. To *contend*, at present, is used as synonymous with *strive against* : the two words, however, differ in the object as well as the mode : we *contend* for a prize, we *strive* for the mastery ; we *contend* verbally, but we never *strive* without an actual effort, and labour more or less severe. We may *contend* with a person at a distance ; but *striving* requires an opponent, when there is one, to be present. "The ancients made *contention* the principle that reigned in chaos at first, and then love ; the one to express the divisions, and the other the union of all parties in the middle and common bond." *Burnet's Theory of the Earth*.

Con-tent, is merely a variation of *CONTAIN*. As a substantive of the plural number it is used in a literal sense ; thus, we speak of the *contents* of a vessel, or of a book. It is also used as a verb in reference to that state of the mind, either possessed or bestowed, in which a person thinks that he *contains* or possesses enough. Thus we say, Will that *content* you ? but *satisfy* is more appropriate in such phrases, since *contentment* lies within ourselves and *satisfaction* is derived from external objects.

" True happiness is to no place confined,  
" But still is found in a *contented* mind."

Contentment the state of being content.

" Some place the bliss in action, some in ease ;  
" Those call it pleasure, and *contentment* these."

*Pope*.

Con-test, from *contra*, against, and *testari*, to bear wit-

ness. To dispute, to call in question. "A definition is the only way whereby the meaning of words can be known, without leaving room for *contest* about it."

*Locke.*

Con-text, from *contero*, (*tereo*, I weave,) I weave together, signifies that which is united to something else ; it is principally applied to a part of a discourse or writing.

Con-tiguous, *contiguus*, (see TANGO, p. 39,) that which touches another. The houses of ancient Rome were not *contiguous* as ours are, but all insulated.

Con-tinence, *continentia*, (see TENEO, p. 39), the act of keeping one's self within bounds. "He knew what to say, he knew also when to leave off, a *continence* which is practised by few writers." *Dryden.*

*Continent*, is that which is held together ; in geography, it denotes a large extent of country, not interrupted by seas. It is an old tradition, that Britain was formerly a part of the European *continent*.

Con-tingency, from *contingo*, (see TANGO, p. 39,) signifies literally, that which touches another by chance, or which happens at the same time as another ; it is opposed to necessity. "Nothing less than infinite wisdom can have an absolute command over fortune ; the highest degree of it which man can possess is by no means equal to such *contingencies* as may arise in the prosecution of our affairs." *Addison.*

*Contingent*, in a military acceptation, denotes the proportion of troops, money, and ammunition, which each individual of a body of confederated princes furnishes, in support of the confederation.

Con-tinual *continuus*, (see TENEO, p. 39,) keeping together without intermission. To an intelligent parent, it is a *continual* source of pleasure to watch the progress of his child in the acquirement of knowledge, and the developement of his faculties ; it will likewise be his *constant* endeavour to train him up in the principles of religion and virtue, while he is cultivating his talents and storing his mind with science.

*Continual* and *continued*, both mark length of duration, but the former admits of a certain degree of interruption which the latter does not: there is a *continual* noise in the principal streets of a metropolis; and in the countries situated near the poles there is one *continued* darkness for the space of five or six months.

*Continuance* and *duration*, are both employed for time: things may be of long *continuance*, or of long *duration*; but *continuance* is used only with regard to the conduct of men, *duration* with regard to the existence of every thing. "By comparison, the *duration* of the world and all sublunary objects is nothing in regard to eternity." *Continuance*, is said only of the time that a thing *continues*, *continuation* expresses the act of continuing what has begun. "The Pythagorean transmigration, the sensual habitations of the Mahometan, and the shady realms of Pluto, do all agree in the main point, the *continuation* of our existence." — *Continuation*, is employed in the figurative sense, for the *duration* of events and actions; *continuity*, in the physical sense, for the adhesion of the component parts of any thing; there are bodies of so little *continuity*, that they will crumble to pieces on the slightest touch.

Con-tortion, *contorqueo*, (see *TORQUEO*, p. 40,) I twist together.

Con-tract, *contraho*, (see *TRAHO*, p. 40,) I draw together. By *contracting*, a thing is brought within a smaller compass; by *curtailing*, the magnitude or number is reduced; by *abridging*, in the figurative as well as the literal sense, the quantity is diminished.

*Contract*, as a substantive, is synonymous with *agreement*; an *agreement*, however, may be verbal, but a *contract* must be written and legally executed. — "It is impossible to see the long scrolls in which every *contract* is included, with all their appendages of seals and attestations, without wondering at the depravity of our species, who must be restrained

from violation of promise, by such formal and public evidences." *Johnson*.

*Contraction*, arises from the inherent state of the object *confined*, is produced by some external agent: a limb is *contracted* from disease, it is *confined* by a chain. We speak morally of the *contracted* span of man's life, and the *confined* view which he takes of a subject.

Contra-dict, from *contra*, against, and *dico*, I speak. To assert the contrary to what has been said.

Contra-distinguish, from *contra*, against, and *distinguish*. To distinguish not simply by qualities which are different, but by qualities which are opposite.

Contrary, from *contra*, against. "The various and *contrary* choices that men make in the world, do not argue that they do not all pursue good; but that the same thing is not good to every man alike." *Locke*.

Con-tribute, *contribuo*, (see *TRIBUS*, p. 40,) I pay tribute with another. As the predominant idea in *contribution* is that of common consent, it supposes a degree of freedom in the agent which is incompatible with the exercise of authority expressed by the terms — tax, impost, toll, duty, and custom: hence the term is with more propriety applied to those cases in which men voluntarily unite in giving towards any particular object, as charitable *contributions*, or *contributions* in support of a war; but it may be taken in the general sense of a forced payment, as in speaking of a military *contribution*.

In an extended sense, *contribute* signifies to bestow for the same end; thus we say, exercise *contributes* to give vigour to the frame; that is, exercise with something else, as proper food and a due proportion of sleep, gives vigour. *Contribute*, is taken in either a good or a bad sense: we may *contribute* to the relief of the indigent, or we may *contribute* to the follies and vices of others.

Con-trition, *contero*, (*terō*, I rub or bruise,) I rub together, or bruise, as it were, with sorrow. *Contrition*, is

used at present in a figurative sense only, to denote a continued and severe sorrow appropriate to one who has been in a continued state of sinfulness. In those who have most offended, and are come to a sense of their own condition, penitence will give rise to *contrition*.

**Contro-versy** and **controvert**, from *contra*, against, and *verto*, I turn. A *dispute* is commonly oral, and a *controversy* in writing.

**Con-tumacy**, from *contumeo*, (*tumeo* I swell,) signifies, literally, the swelling up one's self by way of resistance; and, figuratively, a wilful contempt and disobedience. When an offender is cited to appear in any ecclesiastical court, and neglects to do it, he is pronounced *contumacious*. *Contumely* denotes a naughty or injurious conduct coupled with contempt. "Why should any man be troubled at the *contumely* of those, whose judgment deserves not to be valued?" *Tillotson*.

**Con-tusion**, from *contundo*, (*tundo*, I beat or bruise,) signifies, a state of being bruised.

**Con-vene**, *convenio*, (see *VENIO*, p. 41,) I come or bring together. *Assembling*, is mostly by the wish of one; *convening*, by that of several: a crowd is *assembled* by an individual in the streets; a meeting is *convened* at the desire of a certain number of persons: people are *assembled* either on public or private business; they are always *convened* on a public occasion.

*Convenient*, implies that which comes together as it ought. *Commodious*, regards the physical condition; and *convenient*, the mental feelings.

A *convent*, is a place where religious persons come together.

*Congress*, is an assembly coming together in a formal manner from distant parts for special purposes; *convention*, is an assembly coming together in an informal and promiscuous manner: a *congress* consists of delegates from higher authorities; but a *convention* is a self-constituted assembly which has no power, but what it assumes to itself, as the National Convention

of France. "A man putting all his pleasures into one, is like a traveller's putting all his goods into one jewel; the value is the same, and the *convenience* greater."

**Con-verge**, *convergo*, (*vergo*, I bend,) I *with* another *bend* to the same point. Lines are *termed converging* which continually approximate, or whose distance becomes continually *less* and less; in opposition to *divergent* lines, whose distance becomes continually greater. Lines that *converge* one way, *diverge* the other.

**Con-versant**, *converse*, *convert*, *convertito*, (see **VERTO**, p. 41,) I turn about. *Convert*, signifies, to do something in conformity with the views of another. *Conversant*, signifies turning over and over, consequently becoming acquainted. A person is *conversant* in matters that come frequently before his notice; he is *familiar* with such as form the daily routine of his business. "If any think education, because it is *conversant* about children, to be but a private and domestic duty, he has been ignorantly bred himself." *Wootton on Education*. — *Converse*, to turn, as it were, words from one another; that is, to talk. — A proposition is said to be the *converse* of another, when after drawing a conclusion from something before proposed, we proceed to suppose what had been before concluded, and draw from it what had been supposed. Thus, if two sides of a triangle be equal, the angles opposite to those sides are also equal: the *converse* of the proposition is, that if two angles of a triangle be equal, the sides opposite to those angles are also equal.

**Con-vey**, *convex*, *conveho*, (*veho*, I carry,) I carry together. To *bear*, is simply to put the weight of any substance upon one's self; to *carry*, is to remove that weight; *convey*, like transport, is employed for such actions as are performed not by immediate personal intervention: a porter *carries* his load on his knot; goods are *conveyed* in a waggon. "Since there appears not to be any ideas in the mind, before the



senses have *conveyed* any in, I conceive that ideas in the understanding are coeval with sensation." *Locke*.—*Convex*, means carried round or over a concave.\* This term formerly applied either to the internal or external side of a body, as we find mention made of "heaven's *convex*;" (*Tickel*) it is now restricted to the external side. *Convex*, is the opposite to *concave*. "If the eye were so piercing as to descry even opaque and little objects a hundred leagues off, it would do us little service; it would be terminated by neighbouring hills and woods; or in the largest plain, by the very *convexity* of the earth." *Newton*.

**Con-vict**, *convinco*, (*vinco*, I conquer,) I overcome; also, I prove manifestly. A *convict*, signifies one whose guilt has been proved. When we speak of those, who, by offences against the laws, have exposed themselves to punishment, we denominate them *criminals*; when we consider them as already brought before a tribunal, we call them *culprits*; when we consider them in regard to the moral turpitude of their character, we entitle them *malefactors*; when we consider them as offending by the grosser violations of the law, they are termed *felons*; when we consider them as already under the sentence of the law, we denote them *convicts*.

*Convince*, relates to moral conviction: to *convince*, is to force another, by argument, to acknowledge a

\* "For the meaning of *Convex*, Dr. Johnson refers me to a Latin Dictionary to seek for *convexus*. Lyttleton and Ainsworth inform me, that this word is derived from *conveho*, to carry or convey, by ship, cart, or beast.

"Having learned that *f* and *v* are continually transmutable, as wife, wives; hefen, heaven; adjectif, Fr. adjective, Eng. I consider that *convex* must be compounded of *con*, (for *cum*,) with, and *flexus*, (changed to *vexus*,) a bending outwards." See p. xvii. of Preface to THE PAIDOPHILEAN SYSTEM of Education applied to the French Language.

contested position. "That religion is essential to the welfare of man, can be proved by the most *convincing* arguments."

Con-vivial, *convivialis*, (*vivo*, I live,) living together, or being entertained together. The prominent idea in *convivial*, is that of sensual indulgence; the prominent idea in *social*, is that of enjoyment from an intercourse with society: what is *convivial* is social, but what is *social* is something more: the former is excelled by the latter, as much as the body is excelled by the mind. We speak of *convivial* enjoyments, and *social* pleasures.

Con-voke, *convoco*, (*voco*, I call,) I call together. There is nothing imperative on the part of those that *assemble* or *convene*; one *assembles* or *convenes* by invitation or request. *Convoke*, is an act of authority, it is the *call* of one who has authority to give that call. *Convocation*. An assembly of the clergy for consultation upon matters ecclesiastical; and, as the parliament consists of two distinct houses, so does this; the one called the upper house, where the archbishops and bishops sit by themselves; the other the lower house, where all the rest of the clergy are represented by their deputies.

Con-volution, from *convolvo*, (*volvo*, I roll,) I roll together, is the act of rolling any thing upon itself, or the state of being rolled upon itself.

Con-vulse, *convello*, (*vello*, I pluck,) literally, I pluck up altogether; and, in an enlarged sense, I unsettle or destroy: thus we speak of a nation being *convulsed*. *Convulsion*, as a medical term, denotes a violent and involuntary contraction (or, in familiar language, twitching,) of the muscles.

Copious, from *copia*, abundance.

Copula, from *copula*, a band. The word which unites the subject and predicate of a proposition; as, "God is good." "God" is the subject, "is" the *copula*, and "good" the predicate. *Copulative* propositions are those which include several subjects, joined together by an affirmative or negative conjunction; thus,

"Riches *and* power alone do not make a man happy;"  
 "neither gold *nor* jewels will purchase immortality."

*Cornu copia*, from *cornu*, a horn, and *copia*, of plenty.

*Cornacopia*, among the ancient poets, a horn out of which proceeded plenty of all things, by a particular privilege which Jupiter granted his nurse, supposed to be the goat Amalthea. The real sense of the fable is this, in Lybia there is a little territory shaped not unlike a bullock's horn, exceedingly fertile, given by king Ammon to his daughter Amalthea, whom the poets feign to have been Jupiter's nurse.

*Corollary*, *corollarium*, from corals being given by the audience to players, and thus denoting a reward given beyond what was due. Corollary is used for a consequence drawn from some proposition already advanced or demonstrated; as if from this theorem, "that a triangle which has two equal sides, has also two equal angles," this consequence (corollary) should be drawn, "that a triangle, which has the three sides equal, has also its three angles equal."

*Coronation*, from *corona*, a crown. The act or solemnity of crowning a king. — *Coroner*, an officer who acts for, or in the name of the *Crown* (that is, of the king); but especially applied to an officer who, with the assistance of a jury of twelve men, enquires, on the behalf of the crown, into all sudden deaths.

*Corporal*. (See *CORPUS*, p. 8.) "In the present language, when the *body* is used philosophically, in opposition to *spirit*, the word *corporeal* is used, as 'a corporeal being;' but otherwise *corporal*, as corporal punishment. *Corporeal* is having a body; *corporal*, relating to the body. This distinction seems not ancient." *Johnson*. — *Corporation*, or a body corporate. A number of persons united in a body or community, and enabled to act in legal processes as an individual. — *Corporeal*. Having a body, the contrary to spiritual, "God being supposed to be a pure spirit, cannot be the object of any *corporeal* sense." *Tillotson*. — *Corpulence*. Bulkiness of body. — *Corpuscle*. A little body.

Cor-rect, *cor-rigo*, (see REGO, p. 31,) I cause a thing to be right; I punish. To *correct*, is either an act of authority or discretion; to *rectify*, is an act of discretion only. What is *corrected*, undergoes a change more or less slight; what is *reformed*, assumes a new form. — *Correct*, is negative in its sense; *accurate*, is positive: it is sufficient to be free from fault to be *correct*; it must contain every minute particular to be *accurate*. — The prominent idea, in *correction*, is that of making right what has been wrong; in *discipline*, the leading idea is that of instructing, or regulating; in *punishment*, the leading idea is that of inflicting pain.

Cor-relative, (see RELATIVE, under RE,) having such a relation to another thing, that the existence of one depends upon the existence of another; thus, parent and child, husband and wife, debtor and creditor, are *correlative* terms.

Cor-respond, (see RESPONSE, under RE,) I keep up a communication with another by alternate letters. In the moral application, we speak of actions *corresponding* with professions.

Cor-roborate, (*roboro*, I strengthen,) signifies, to strengthen by adding; it is used at present in a moral sense only. When the truth of a person's assertions are called in question, it is fortunate for him if he have respectable friends to *corroborate* his testimony.

Cor-rode, (*rodo*, I gnaw,) to gnaw away completely.

Cor-rugate, (*ru-go*, I wrinkle,) to wrinkle excessively.

Cor-rupt, from *corruptus*, the participle of *corrumpo*, (see RUMPO, p. 32,) I break to pieces. The dissolution of bodies, by an internal process, is implied by the terms rot, putrefy, and *corrupt*; but the first two are applied to natural bodies only; the last, to all bodies natural and moral.

*Rot*, denotes the last stage in the progress of dissolution; *putrefy*, expresses the progress towards rottenness; and *corruption*, the commencement. The word is also used in a figurative sense: that is a *depraved* state of morals in which the gross vices are openly

practised in defiance of all decorum ; that is a *corrupt* state of society in which vice has secretly insinuated itself into all the principles and habits of men, and concealed its deformity under the fair semblance of virtue and honour : thus, the manners of savages are most likely to be *depraved* ; those of civilized nations to be *corrupt*.

The terms contaminate, defile, and pollute, are used in the sense of injuring purity ; *corrupt*, has the idea of destroying it. " Language being the conduit whereby men convey their knowledge, he that makes an ill use of it, though he does not *corrupt* the fountains of knowledge which are in things, yet he stops the pipes." *Locke*.

Contemporary. See CONTEMPORARY.

Crater, from *cratera*, a cup, a term applied to the mouth of a volcano, or burning mountain, from its being hollow like a cup.

Create, from *creo*, I form out of nothing. — *Creation*. The act of creating. — *Creative*. Having the power to create. — *Creator*. The being that creates. — *Creature*. A being not self-existent, but created by the supreme power. Any thing created. " God's first *creature* was light." *Bacon*.

Credence, from *credo*, I believe. Belief. — *Credenda*. Things to be believed, articles of faith ; distinguished from *agenda*, or things to be done. — *Credential*. That which gives a title to credit ; the warrant upon which belief or authority is claimed. " A few persons of an odious and despised country could not have filled the world with believers, had they not shown undoubted *credentials* from the Divine Person who sent them on such a message." *Addison on the Christian Religion*. — *Credibility*. Claim to credit ; worthiness of being believed ; " Calculate the several degrees of *credibility* and conviction, by which one evidence surpasseth the other." — *Credible*. Worthy of credit. " None can demonstrate to me, that there is such an island as Jamaica ; yet, upon the testimony of *credible* persons, I am free from doubt."

*Credit.* Belief of, faith yielded to, another. 'Trust reposed, with regard to property: correlative to *debt*. — *Creditor.* He that gives credit, he to whom a debt is owed: correlative to *debtor*. — *Credulity.* Easiness of belief. — *Credulous.* Apt to believe. — *Creed.* A short account of the chief articles of the Christian faith; thus called from the first word, *credo*, I believe. The principal creeds are the Apostles', the Athanasian, and the Nicene. These three creeds are enjoined by the eighth article of the Church of England to be received and believed.

*Crescent*, from *crescens*, increasing. The moon in her state of increase; any similitude of the moon increasing.

*Cruci-fixion*, from *crux*, *crucis*, a cross, and *fixus*, fastened. The punishment of nailing to a cross.

*Cul-tivate.* See *COLO*, p. 8.

*Curtail*, from *curto*, I shorten. "It was anciently written, *curtal*, which perhaps is more proper; but dogs that had their tail cut being called *curtal* dogs, the word was vulgarly conceived to mean originally to *cut the tail*, and was in time written according to that notion." *Johnson*. — "This humour for speaking no more than we must, has miserably *curtailed* some of our words; and, in familiar writing and conversation, they often lose all but their first syllable." *Addison*.

## D.

*DATIVE.* (See *DO*, p. 10.) The epithet of the case that signifies giving something to a person. See *CASE*.

---

*DE* \*, in composition, denotes motion downwards or sideways, as *deject*, *depart*; it expresses being

---

\* "The Latin preposition *de*, is synonymous with our *of*, or *off*. *Ab*, *from*, refers to the source or *beginning*.

*off*, or *away from*, something to which the primitive refers; as *detain*, (*teneo*, I hold or keep,) I keep from; or being *from* that which the primitive word itself denotes; despair, (*spes*, hope,) I am from hope, or I have no hope: hence it marks privation, as in *debility*; and cessation, as in *decrease*." *Booth*.

De-bility, (see *HABEO*, p. 17,) signifies, not having (power). To *weaken*, is either a particular or a complete act; to *enfeeble*, to *debilitate*, and *enervate*, are properly partial acts: what *enfeebles*, deprives of vital power; what *debilitates*, lessens power in one particular, though not another: for example, the severe exercise of any power, such as the memory or attention, will tend to *debilitate* that faculty; what *enervates*, acts particularly on the nervous system.

Debt. See *HABEO*, p. 17.

---

*DE* refers to the fact of being separate; it makes that *off*, or *separate*, which was formerly *on*, or *one* with the whole mass. [*On* is a complete junction, forming a union between the primary substance and that which is brought to it. *Upon*, is a species of *on*; it is *on* the upper side.] *From* (*ab*) and *off* (*de*) may often be substituted respectively for one another. 'I lifted the stone *from* the ground,' and 'I lifted the stone *off* the ground,' are equally expressive of the action; but *from* states where the stone was when I *began* to lift it, and *off* directs us to the substance *from* which *separated*: 'I lifted the stone *from* the ground *into* the waggon,' 'I lifted it *off* the ground *on* which it was laid.' Figuratively, *DE* signifies *about*, *concerning*; in French, it is the sign of the genitive, that is of something *belonging to*, or *sprung from*, another. It is in composition only that *DE* appears in English, having been transferred with its compounds from the Latin." *Booth*.

De-capitate, *decapito*, (*caput*, the head,) I behead, that is, cut off the head.

De-cess, *decedo*, (see *CÆDO*, p. 6,) I go or fall from.

*Decease*, is a technical term in law, introduced into common life to designate one's falling off from the number of the living.

De-ceive, from *decipio*, (see *CAPIO*, p. 5,) I take wrong.

— *Cunning*, marks the disposition to practise disguise in the prosecution of a plan; *deceit*, leads to the practice of gross falsehood, for the sake of gratifying a desire: animals may be *cunning*, in as much as they can by contrivance and concealment seek to obtain the object of desire, but no animal is *deceitful* except man. A person or conduct is *deceitful*; an appearance is *deceptive*.

*Deceit*, is practised only in private transactions; *fraud*, is practised towards public bodies as well as private individuals: *deceit*, involves the violation of moral law; *fraud*, that of the civil law: *deceit*, as a characteristic, is indefinite in magnitude; *guile*, marks a strong degree of moral turpitude.

December, from *decem*, ten. See *SEPTEMBER*.

Decency, from *decet*, it becomes. Propriety of form; proper formality; becoming ceremony.

“Immodest words admit of no defence,  
“For want of *decency* is want of sense.”

*Roscommon.*

De-cide, from *decido*, (see *CÆDO*, p. 4,) signifies, to cut off, or cut short a business. To *decide*, is an act of greater importance than to *determine*: the nature and character of a thing is *decided* upon; its limits or extent are *determined* on. A judge *decides* on the law and equity of the case; the jury *determine* as to the guilt or innocence of the person.

*Decided*, is employed for persons or things; *decisive*, only for things: a person's aversion or attachment is *decided*; a sentence, a judgment, or a victory, is *decisive*.



**De-ciduous**, (see **CADO**, p. 4,) that which is apt or ready to fall; used of flowers and seeds of plants.

**De-claim**, from *declamo*, (see **CLAMO**, p. 7,) signifies, literally, to cry aloud in a set form of words. *Declaim* and *inveigh* agree in the sense of using the language of displeasure against any person or thing; but *declaim* is used generally, *inveigh* particularly; public men and public measures are subjects for the *declaimer*, private individuals afford subjects for *inveighing*.

**De-clare**, from *declaro*, (see **CLARUS**, p. 7,) signifies, literally, to make clear or show plainly to a person. The word *declare* does not express any particular mode or circumstance of making known, as is implied by the words *publish* and *proclaim*; we may *declare* publicly or privately, we *publish* and *proclaim* in a public manner only.

*Discover*, expresses less than *manifest*; and *manifest*, expresses less than *declare*: we *discover* by indirect means or signs more or less doubtful, we *manifest* by unquestionable marks, we *declare* by express words. — *Declaration*. "Though wit and learning are certain and habitual perfections of the mind, yet, the *declaration* of them, which alone brings the repute, is subject to a thousand hazards." *South*.

**De-cline**, *declino*, (see **CLINO**, p. 7,) I bend downwards.

*Decay*, expresses more than *decline*: by *decay*, things lose their perfection; by *decline*, they lose their vigour; and by *consumption*, their existence. — *Declension*, is only the variation or change of the termination of a noun, whilst it continues to signify the same thing.

See **CASE**.

**De-clivity**. See **ACCLIVITY**.

**De-compose**, *pono*, is I place, *compono*, I place together, and *decompose* was formerly used to imply *compounding* a second time; but it is now used to express the action of resolving a *compound* into simple parts.

**De-crease**, (*cresco*, I grow,) signifies to grow less.

**De-cree**, *decerno*, (see **CERNO**, p. 6,) I give the result of perceiving that is, I *decree*. A *decree*, is a more so-

lemn and deliberative act than an *edict*; on the other hand, an *edict*, is more authoritative: a *decree*, is the decision of one or many; an *edict*, speaks the will of an individual: councils and senates, as well as princes, make *decrees*; despotic rulers issue *edicts*. "The supreme Being is sovereignly good; he rewards the just and punishes the unjust; and the folly of man, and not the *decree* of heaven, is the cause of human calamity." *Brooke*.

De-dicate, (see *Dico*, p. 9,) signifies, to set apart by a promise. There is something more positive in the act of *dedicating* than in that of *devoting*; but less than in that of *consecrating*. To *dedicate* and *devote* may be employed in both temporal and spiritual matters, to *consecrate* and hallow only in a spiritual sense.—*Dedication*, in literature, is an address prefixed to a book, soliciting patronage, or testifying respect for the person to whom it is made. "The dedication of the fourth part of Mr. Edwards's History of Birds is preserved here, not as one we think worthy of imitation, but on account of its singularity. It is this, 'To GOD! the ONE eternal! the incomprehensible! the omnipresent! the omniscient and almighty Creator of all things that exist! from orbs immeasurably great, to the minutest points of matter, this *ATOM* is *dedicated* and devoted, with all possible gratitude, humiliation, and worship, and the highest adoration both of body and mind, by his most resigned, low, and humble creature, G. Edwards.'" See *Pantologia*. Article *Dedication*.

De-duce, deduct, *deduco*, (see *Duco*, p. 10,) I lead one thing from another. The act of *deriving* is immediate and direct; that of *tracing*, a gradual process; that of *deducing*, an argumentative process: Copernicus *deduced* the principle of the earth's turning round from several simple observations.

*Conclusions*, are drawn from real facts; *inferences*, are drawn from the appearances of things; *deductions*, from arguments or assertions. "Reason is nothing but the faculty of *deducing* unknown truths from prin-

ciples already known." *Locke*. — "All knowledge of causes is *deductive*; for we know none by simple intuition, but through the mediation of their effects." *Granville*.

**De-fame, *defamo***, I remove the fame of another. 'To *de-fame* a person, is openly to advance some serious charge against his character; to *slander*, is to expose the faults of another in his absence; to *calumniate*, is to communicate secretly, or otherwise, circumstances to the injury of another.

**De-fect, from *deficio***, (see *FACIO*, p. 11,) implies the want of something in order to be well made: *blemish*, respects the exterior of an object; *defect*, consists in the want of some specific propriety in an object: thus, we say, there is a *blemish* in the painting, and a *defect* in the spring of a watch.

*Defect*, whether said of persons or things, characterizes rather the object than the agent. *Fault*, on the other hand, when said of things, always refers to the agent; thus, we say, as in the example above, there is a *defect* in the spring; but we say, there is a *fault* in the workmanship, or a *fault* in the putting together.

Things only are said to be *defective*; but persons may be termed *deficient*, either in attention, in civility, or whatever else the occasion may require. — *Defective nouns*. Such as want a number, or some particular case. — *Defective verb*. A verb which wants some of its moods, or tenses; as *must*, *ought*.

**De-fend, *defendo***, (see *FENDO*, p. 13,) I keep off or from. We *apologize* for an error, by acknowledging ourselves guilty; we *defend* ourselves against a charge, by proving its fallacy; we *justify* our conduct, by proving it was blameless; we *exculpate* ourselves from all blame, by proving we took no part in the transaction.

*Defend*, as synonymous with *protect* and *vindicate*, is a general term; it defines nothing with regard to the degree and manner of the action: *protect*, is a particular and positive term, expressing an action of some considerable importance. Persons may *defend*

others without distinction of rank or station; none but superiors *protect* their inferiors.

To *vindicate* is a species of defence only in the moral sense of the word. *Defence* is employed either in matters of opinion or conduct; *vindicate*, only in matters of conduct. The *defendant* defends himself; the *defender* defends another. — A *defender* exerts himself in favour of one that wants support; an *advocate*, (see *Voco*, p. 41,) is one who is called to the assistance of another; a *pleader*, signifies him who exerts himself in favour of one that is in distress. — *Defensible* is employed for the thing that is defended; *defensive* for the thing that defends. In French, the word *defendre* is frequently employed in the sense of prohibition; hence it has occurred that *defend* is sometimes used in English in the same sense; as “The use of wine is in some cases *defended* by laws.” *Temple*. — Milton, speaking of what is usually called the forbidden fruit, says “that *defended* fruit.”

“Where can you say, in any manner, age,  
“That ever God *defended* marriage.”

*Chaucer.*

*De-fer, defero*, (see *FERO*, p. 13,) I carry from. To *delay*, is simply not to commence action; to *defer* and *postpone*, are to fix its commencement at a more distant period. — *Deference*, is from *defero*, in the sense of to bear down, and, with us, marks the inclination to agree to the sentiments of another in preference to our own.

*Complaisance* is the act of an equal; *deference*, that of an inferior; *condescension*, that of a superior. *Complaisance* has most of genuine kindness in its nature; *deference*, most of respectful submission; *condescension*, most of easy indulgence.

*Deference* has the same origin as *DEFER*; but in modern times it is used to express respect, condescension, submission; as, “Most of our fellow-subjects are guided either by prejudice of education, or by a *deference* to the judgment of those who, perhaps in their own hearts, disapprove the opinions which

they industriously spread among the multitude." *Addison*.

**De-fine, defineo,** (see **FINIS**, p. 14,) I mark the end or limit. A *definition* is a species of *explanation*; the former is used scientifically, the latter on ordinary occasions; the former is confined to words, the latter is employed for words or things. The *definition* of a word limits the extent of its signification, the *explanation* of a word may include both definition and illustration; the former admits of no more words than will include the leading features in the meaning of any term, the latter admits of an unlimited scope for diffuseness. — *Definite*, in Grammar, is applied to an article that has a precise signification. Such are the articles; *the* in English, *le* and *la* in French. See **ARTICLE**.

*Definition*, in Logic, an enumeration of the chief simple ideas whereof a compound idea consists, in order to ascertain or explain its nature and character. Of the parts enumerated in a definition, some are common to other things besides the thing defined; others are peculiar thereto: the first are called the *genus* or *kind*; and the second the *difference*. Thus, in the definition of a circle, "a figure the circumference of which is every where equidistant from its centre;" the word *figure* is the *kind*, as being a name common to all other figures, as well as the circle; the rest are the difference which specify or distinguish this figure from every other figure. — Hence arises the rule for the making of a definition, "Take something that is common to the thing *defined* with other things, and add to it something that is proper, or peculiar to the thing; that is, join the genus and specific difference, and you will have a definition." Thus rhetoric is defined the art of speaking well; for that it is an art, is common to it with several other things; but that it is the art of speaking well, is peculiar to it alone.

*Definition*, in Rhetoric, is defined, a short comprehensive explanation of a thing. The definitions of

the orator, differ much from those of the logician and philosopher: these latter define a thing closely by genus and difference, as, "man is a reasonable animal." The orators take a larger compass, and define things more ornamentally; thus, "man is a curious work of an Almighty Creator, framed after his own image, endued with reason, and born for immortality." But this rhetorical definition, in strictness, comes nearer to the nature of a description than an accurate definition. — Plato defined man "a two-footed animal without feathers." Upon which Diogenes threw a cock, stripped of its feathers, into the middle of Plato's school, crying out, "Here is Plato's man."

De-form, *deformo*, I spoil the form. *Deface* expresses more than either *deform* or *disfigure*: *deface* implies the destruction of that which has existed; to *disfigure*, is either an act of destruction or an erroneous execution which takes away the figure; to *deform* is altogether an imperfect execution, which renders the form what it should not be.

A painting is *defaced* which is besmeared with dirt, a building is *disfigured* by any want of symmetry in its parts, a building is *deformed* that is made contrary to form.

De-fraud, *defraudo*, I obtain by fraud. One *cheats* by gross falsehood, one *defrauds* by a settled plan, one *tricks* by a sudden invention. Dishonest people *cheat*, villains *defraud*, cunning people *trick*.

De-grade, (see *GRADUS*, p. 16,) signifies literally, to bring a step down; and, figuratively, to lower in the estimation of others. *Degrade* respects the external station or rank, *disgrace* refers to the moral estimation or character.

A man may be said to *depreciate* human nature, who does not represent it as capable of its true elevation: he *degrades* it who sinks it below the scale of rationality. He who is most elevated in his own esteem may be the most humbled, he who is most elevated in the esteem of others may be most *degraded*.

Dei-cide, from *deus*, God, and *cædo*, I kill. The mur-

der of God ; the act of killing God. It is only used in speaking of the death of our blessed Saviour.

**De-jection**, *dejicio*, (see **JACIO**, p. 18,) I cast down. *Dejection*, like *depression*, is occasional, and depends on outward circumstances ; *melancholy* is permanent, and lies in the constitution.

**Dei-fy**. (See **DEUS**, p. 9.) *Deification*, in the Pagan Theology, the act or ceremony of placing the emperors among the gods, and decreeing divine honours to be rendered them. Deification is the same as Apotheosis. The Asiatic Greeks were the first who admitted this practice, and their successors the first objects of this servile and impious mode of adulation. Under the Cæsars, the Romans imitated the Greeks ; and Augustus, at the age of twenty-eight, was the tutelary God of the Empire. Tiberius proposed to the Roman senate the Apotheosis of Jesus Christ. It is one of the doctrines of Pythagoras, that virtuous persons, after their death, were raised into the order of Gods ; and hence, the ancients *deified* all the inventors of things useful to mankind.

**Deism**. (See **DEUS**, p. 9.) Deism, or Theism, (from the Greek word *theos*, God,) may be used to denote natural religion, as comprehending those truths which have a real foundation in reason and nature ; and in this sense it is so far from being opposite to Christianity, that it is one great design of the gospel to illustrate and enforce it. But *Deism* more precisely signifies that system of religion, relating both to doctrine and practice, which every man is to discover for himself by the mere force of natural reason, independent of all revelation, and exclusive of it.

**De-legate**, from *delego*, (see **LEGO**, No. II. p. 19,) signifies, one commissioned. A *delegate* has a more active office than a *deputy*, he is appointed to execute some positive commission ; a *deputy* may often serve only to supply the place or answer in the name of one who is absent : *delegates* are mostly appointed in public transactions, *deputies* are chosen either in public or private matters.

**De-liberate.** (See **LIBER**, p. 20.) “*Deliberate*, in Latin, *delibero*, compounded of *de*, and *libro*, or *libra*, a balance, signifies to weigh as in a balance.” *Crabb*.—*Debate* and *deliberate*, equally mark the acts of pausing or withholding the decision: to *debate*, supposes always a contrariety of opinion; to *deliberate*, supposes simply the weighing or estimating the value of the opinion that is offered. — Advice and information are given and received in *consultations*; doubts, difficulties and objections, are started and removed in *deliberations*.

*Thoughtful*, *considerate*, and *deliberate*, rise upon each other in their signification: he who is *considerate*, pauses and considers properly what is his duty; he who is *deliberate*, considers deliberately. *Deliberate* may be used in a bad sense, to mark a settled intention to do evil; thus we speak of *deliberate* malice.

**De-lineate**, *delineo*, (*linea*, line,) I draw the lines which include the contents. *Delineate* and *sketch* are properly employed in the art of drawing; and figuratively applied to moral subjects to express a species of description.

A *delineation* expresses something more than a *sketch*; the former conveying not merely the general outlines or more prominent features, but also as much of the details as would serve to form a whole; the latter, however, seldom contains more than some broad touches, by which an imperfect idea of the subject is conveyed.

**De-linquent**, *delinquo*, (*linguo*, I leave,) I omit to do that which I ought, and do that which I ought not.

**De-lude**, from *deludo*, (see **LUDO**, p. 22,) signifies to play upon, or mislead by a trick. Every false impression produced by external objects, whether in trifles or important matters, is a *deception*; but *delusion* is confined to errors in matters of opinion. A *deception* does not always suppose a fault on the part of the person deceived, but a *delusion* does.

**De-mand**, from *demandō*, signifies to call for imperatively. To *ask for*, denotes simply the expressed wish



to have what is considered as due ; to *claim*, is to assert a right, or to make it known ; to *demand*, is to insist on having without the liberty of a refusal.

De-mise, *demitto*, (see *MIRRO*, p. 23,) I put or send down. *Death* is a term which denotes the extinction of life, and is applicable to men or animals ; *demise*, like *departure* and *decease*, is an expression applied only to the death of human beings. *Departure* is a Christian term, which carries with it an idea of a passage from one life to another ; *decease* is a technical term in law.

*Demise* is substituted for *decease* in speaking of princes, " The natural dissolution of the king is generally called his *demise*." *Blackstone*.

De-molish, *demolior*, (*moles*, a heap,) I throw down that which has been heaped up.

De-monstrate, from *demonstro*, signifies, to show in a specific manner. We may *prove* any thing by simple assertion, but we must *demonstrate* by intellectual efforts. To *prove*, *evince*, and *manifest*, are the acts either of persons or things ; to *demonstrate*, that of persons only. " Which way soever we turn ourselves, we are encountered with clear evidences and sensible *demonstrations* of a Deity."

De-mur, from *demoror*, (*mora*, delay,) is synonymous with *hesitate* and *pause*. *Demurring* is the act of an equal, *hesitating* is often the act of a superior : we *demur* from doubt or difficulty, in giving our assent ; we *hesitate*, from an undecided state of the mind in giving our consent.

*Demurring* and *hesitating* are both employed as acts of the mind ; *pausing* is an external action : we *demur* and *hesitate* in determining, we *pause* in speaking or doing any thing.

De-nominate, from *denomino*, (*nomen*, a name,) is to give a specific name upon a specific ground ; thus, we *denominate* the man who drinks excessively, "a drunkard." " Philosophy, the great idol of the learned part of the Heathen world, divided it into many sects and *denominations* ; as Stoics, Peripatetics,

Epicureans, and the like." "All men are sinners: the most righteous among us must confess ourselves to come under that *denomination*." *Rogers*.—*Denominator of a Fraction*, is the number below the line, showing into how many parts the integer is supposed to be divided by the fraction. Thus, in the fraction  $\frac{6}{8}$ , (six eighths,) the number eight is the *denominator*, and shows that the integer is here divided into eight parts. The number above the line 6, is called the *numerator*, and shows that 6 such parts are intended, that is, three quarters of the whole.

**De-note**, from *denoto*, signifies to cause to know. *De-note* is employed with regard to things and their characters; thus we say, the bee-hive *denotes* industry, the cornucopia *denotes* plenty: *signify* is employed with regard to the thoughts or movements. Among the ancient Egyptians, hieroglyphics were very much employed to *denote* certain moral qualities; in many cases looks or actions will *signify* more than words.

**De-nounce**, *denuncio*, (*nuncio*, I tell,) I tell or accuse publicly.

**Dental**, from *dens*, *dentis*, a tooth. Dental is applied to certain letters, in the pronunciation of which the teeth have a principal share. See CONSONANT.

**Den-tifrice**, from *dens*, *dentis*, a tooth, and *frico*, I rub. A substance with which to rub the teeth in order to clean them.

**De-ny**, from *denego*, signifies, to say no to a thing. To *deny*, respects matters of fact or knowledge; to *refuse*, matters of wish or request: a *denial* must always be expressly verbal, a *refusal* may sometimes be signified by actions or looks as well as words.

To *deny*, is likewise sometimes used in regard to one's own gratifications as well as to one's own knowledge, in which case it is still more analogous to *refuse*, which regards the gratifications of others. Instances are not rare, of misers who have *denied* themselves the common necessities of life, and yet have never *refused* to relieve those who were in distress. *Deny* approaches to the sense of *disown*, when

applied to persons; thus, we say, Peter *denied* our Saviour.

Deo-dand, from *deo*, to God, and *dandum*, given. *Deo-dand* denotes that which is the immediate occasion of the death of any reasonable creature, and which is forfeited to the king, to be distributed in alms to the poor, though formerly destined to another purpose. Thus, if a horse or other animal kill a person, it is forfeited as a *deodand*. It seems to have been originally designed as an expiation for the souls of such as were snatched away by sudden death; in the same manner as the apparel of a stranger who was found dead, was applied to purchase masses for the good of his soul.

De-pend, de-pendence, from *dependeo*, (see *PENDEO*, p. 27,) signifies, literally, to rest one's weight by hanging from that which is held. *Dependence* is a general term, *reliance* is a species of dependence: we *depend* either on persons or things, we *rely* on persons only. "Every moment we feel our *dependance* upon God."

De-pict and paint are both from *pingo*, I represent forms; but *paint* is employed either to represent figures on paper, or to represent circumstances and events by means of words. *Depict* is used only in this latter sense; but the former word expresses a greater exercise of the imagination than the latter: it is the art of the poet to *paint* nature in lively colours; it is the art of the historian or narrator to *depict* a real scene of misery in strong colours.

De-plore, from *deploro*, to give signs of distress. *Deplore* is a much stronger expression than *lament*. Among the poor we have *deplorable* instances of poverty, ignorance, and vice combined; among the higher classes we have often *lamentable* instances of extravagance and consequent ruin.

De-ponent, *depono*, (see *PONO*, p. 29,) I place down. *De-ponent* is one that lays down, *deposit* is the thing which he lays down. *Deponent* is applied to one who gives information upon oath before a magistrate.—*Deponent*, in the Latin Grammar, a term applied to verbs which have active significations but passive terminations.

They are called *deponents*, as having deposited or laid aside their passive signification.

**De-populate**, *depopulo*, I remove the people from a place and lay waste the ground.

**De-pose**, from *depono*, (see *PONO*, p. 29,) I put down ; is used to denote the action of laying down, or giving evidence ; and of putting down a monarch from his throne. — "*Depositary*. One with whom any thing is lodged in trust. *Depositary*. The place where any thing is lodged. These two words are sometimes confounded ; *depositary* is properly used of person, and *depository* of place." *Johnson*.

**De-pravity**, from *depravo*, (*pravus*, crooked,) denotes a crookedness from the regular course ; it is used only in a figurative sense ; thus we speak of a *depraved* heart. *Depravity* has most regard to apparent and excessive disorders, *corruption* to internal and dissolute vices. "Manners," says Cicero, "are *corrupted* and *depraved* by the love of riches." These words are by no means a pleonasm or repetition, because they represent two distinct images, one indicates the state of a thing very much changed in its substance, the other very much opposed to regularity.

In reference to the arts, and to polite literature, we say either *depravity* or *corruption* of taste, because taste has its rules, is or is not conformable to natural order ; and on the other hand it may be so intermingled with sentiments and feelings foreign to its own native purity as to give it justly the title of corrupt. *Depravity* is used for man in his moral capacity, and *corrupt* for man in a political capacity : hence we speak of human *depravity*, and of the *corruption* of governments.

**De-prcate**, *deprecor*, (*precor*, I pray,) I pray deliverance from evil. The word, of late, has been used in the sense of to blame ; thus we sometimes hear such expressions as "I *deprecate* such practices." "In *deprecating* evil, we make an humble acknowledgment of guilt, and of God's justice in chastening, as well as clemency in sparing the guilty." *Crew*.

De-preciate, (*pretium*, a price,) signifies to bring down the price. We *depreciate* and *degrade* things as well as persons; *depreciate* is, however, not so strong a term as to *degrade*, for the language which is used to *depreciate* will be mild, compared with that used for *degrading*: we may *depreciate* an object in indirect terms, but harsh and unseemly epithets are employed for *degrading*.

De-predation, *deprædatio*, (*præda*, a prey,) signifies the act of spoiling or laying waste, as well as taking away; robbery, on the other hand, signifies simply the removal or taking away from another by violence. *Depredation* is used, in the proper and bad sense, for animals as well as men; *robbery* may be employed figuratively, and in the indifferent sense. Birds are great *depredators* in the corn fields, bees may be said to *rob* the flowers of their sweets.

De-press, *deprimo*, (see *PREMO*, p. 30,) I press down. *Dejection* and *depression* have both regard to the state of the animal spirits; *depression* is, however, but a degree of *dejection*: slight circumstances may occasion a *depression*, distressing events occasion a *dejection*.

De-prive, (*privus*, one's own,) conveys the idea of either taking away that which one has, or withholding that which one may have. To *bereave* expresses more than *deprive*, but less than *strip*: we are *bereaved* of that on which we set most value, we are *deprived* of the ordinary comforts and conveniences of life, we are *stripped* of the things we most want.

*Deprivation* and *debarring* sometimes arise from things as well as persons; *abridging* is always the voluntary act of conscious agents. Misfortunes sometimes *deprive* a person of the means of living; the poor are often *debarred*, by their poverty, of an opportunity to learn their duty; it may sometimes be necessary to *abridge* young persons of their pleasures when they do not know how to make a good use of them.

De-pute, from *deputo*, signifies, to assign a certain office

to a person. The act of choosing some person or persons for an office, is comprehended under the terms *depute*, *constitute*, and *appoint*; to constitute is the act of several; to *appoint* and *depute*, either of several or of an individual: a community *constitutes* any one their leader, a monarch *appoints* his minister, an assembly *deputes* some of its members.

De-re-liction, from *delinquo*, (*linquo*, I leave, *relinquo*, I leave behind,) I wilfully forsake; is used only in a moral sense, thus we speak of a *dereliction* of duty.

De-ride and ridicule are from *rideo*, I laugh at. *Derision* and *mockery* evince themselves by the outward actions in general, *ridicule* consists more in words than actions; *deride* is not so strong a term as mock, but much stronger than *ridicule*. There is always a mixture of hostility in *derision* and mockery; but *ridicule* is frequently unaccompanied with any personal feeling of displeasure.

De-rive, (*rivus*, a river,) signifies to drain, after the manner of water, from its source. We discover causes and sources by *derivation*; we discover the course, progress, and commencement of things by *tracing*; we discover the reasons of things by *deduction*. "The English tongue is of such a mixed origin that there is scarcely any known language from which some one of its words is not *derivable*."

De-rogate, from *derogo*, signifies to take from the worth of a *person* or thing. "I think we may say, without *derogating* from those wonderful performances, (the *Iliad* and *Æneid*,) that there is an unquestionable magnificence in every part of *Paradise Lost*, and indeed a much greater than could have been formed upon any pagan system." *Addison*.

De-scend, *descendo*, (*scando*, I mount,) I do the contrary to mount, that is, come from a higher place to a lower.

De-scribe, *describo*, (see *SCRIBO*, p. 33,) I write down. *Relate* and *recount* are said of that only which passes, *describe* is said of that which exists: we relate the particulars of a journey, and we *describe* the country we pass

through. An *account* may be the statement of a single fact only, a *narrative* must always consist of several connected incidents, a *description* consists of several unconnected particulars respecting some common object. "As to politeness, many have attempted definitions of it. I believe it is best to be known by *description*, definition not being able to comprise it." *Lord Chatham.*

**De-sert, v.** from *desero*, (see *SERO*, p. 35,) signifies, literally, not to sow or cultivate the ground. As there is something of idleness and improvidence in ceasing to render the soil productive, ideas of disapprobation accompany the word in its metaphorical application.

We *abandon* those who are dependant for protection and support, a child is *abandoned* by its parent; we *desert* those with whom we have entered into coalition, a soldier *deserts* his comrades; we *forsake* those with whom we have been in habits of intimacy, a man *forsakes* his companions.

**De-sert, s.** from *deserveo*, (*servio*, I serve,) denotes a quality or conduct considered with respect to rewards or punishments. *Desert* is taken for that which is good or bad, *merit* for that which is good only. The *desert* consists in the action, work, or service performed; the *merit* has regard to the character of the agent, or the nature of the action; *worth* respects a man's moral qualities only.

A labourer is *deserving* on account of his industry; an artist is *meritorious* on account of his professional abilities; a citizen is *worthy* on account of his benevolence and uprightness.

**De-sideratum**, from *desidero*, I desire; is used to signify desirable improvements in any art or science as yet unattained. Thus it is a *desideratum* with the blacksmith to render iron fusible with a gentle heat; with the clock-maker, to bring pendulums to be useful where there are irregular motions; with the shipwright, to build vessels that will sail under water; with the diver, to procure manageable instruments for conveying fresh air to the bottom of the sea, sufficient

for respiration and the burning of lights, &c. And though the obtaining of these *desiderata* may be thought chimerical, yet it is proper they should be proposed; for although perfection may not be attainable, yet approaches to it may be made, and arts thereby improved. In short, all arts and sciences have their defects, and it is not easy to conjecture for how many of these remedies may be found by researches properly directed.

De-sign, designate, *designo*, (see *SIGNUM*, p. 35,) I mark down. A *design* denotes a thing marked out, as it were, with a pencil. *Design* and *purpose* are terms of higher import than intend and mean, which are in familiar use. The *design* embraces many objects, the *purpose* consists of only one: the former supposes something studied and methodical, it requires reflection; the latter supposes something fixed and determinate, it requires resolution.

A *design* denotes something that is to be brought about, a *plan* implies the means by which the *design* is to be accomplished.

To *designate* is to mark out by some particular token, it is applied principally to things: thus, the word "capacity" is said to *designate* the power of holding.

De-sire, a contraction of *desidero*, a frequentative of *desido*, (see *SENES*, p. 33,) I sit down. Hence, *desire*, with us, signifies to fix upon with the mind. The *desire* is imperious, it demands gratification; the *wish* is less vehement, it consists of a strong inclination; *longing* is an impatient and continued species of desire; *hankering* is a desire for that which is set out of one's reach; *coveting* is a desire for that which belongs to another.

De-sist, *desisto*, (see *SISTO*, p. 36,) I stand from, that is, away. To *desist*, is applied to actions good, indifferent, or offensive to some person; to *leave off*, is applied to actions that are indifferent: the former is voluntary or involuntary; the latter, voluntary: we are frequently obliged to *desist*, but we *leave off* at our option.

De-solate, *desolo*, (*solus*, alone,) I cause a place to be



**solitary.** The epithets *solitary*, *desert*, and *desolate*, are applied to places, but with different modifications of the common idea of solitude, which belongs to them : *solitary*, simply denotes the absence of all beings of the same kind ; *desert*, conveys the idea of a place made solitary by being shunned ; *desolate*, of being made solitary by violent means.

**De-spair**, desperation, *despero*, (*spes*, hope, *spero*, I hope,) I lose hope. *Despair* interrupts or checks exertions, *desperation* impels to greater exertions ; *desperate* is applicable to persons or things ; *hopeless*, to things only. *Desperate*, when applied to things, expresses more than *hopeless* ; the latter marks the absence of hope, as to the attainment of good, the former marks the absence of hope as to the removal of an evil : we speak of a *desperate* situation, and a *hopeless* undertaking.

**De-spise**, *despicio*, (see SPECIO, p. 37,) I look down upon. The feeling of *contempt* is not quite so strong as that of *despising*, nor that of *despising* so strong as those of *scorning* and *disdaining*.

Persons are *contemned* for their moral qualities ; they are *despised* on account of their outward circumstances, their characters, or endowments. Superiors may be *contemned* ; inferiors only, real or supposed, are *despised*.

**De-spond**, *despondeo*, I despair, that is, I lose hope. " It is every man's duty to labour in his calling, and not to *despond* for any disappointments that were not in his power to prevent."

**De-stine**, from *destino*, (see STO, p. 36,) signifies to fix the state or condition. *Allot* is used only for things ; *appoint* and *destine*, for persons or things. A space of ground is *allotted* for cultivation ; a person is *appointed* as steward or governor ; a youth is *destined* for a particular profession.

*Destiny* is used in regard to one's station and walk in life ; *fate*, in regard to what one suffers ; *lot*, in regard to what one gets or possesses ; and *doom* is that portion of one's *destiny* or *fate*, which depends upon the

will of another : *destiny* is marked out, *fate* is fixed, the *lot* is assigned, the *doom* is passed.

Both *destiny* and *destination* are used for the thing *destined* ; but the former is said in relation to a man's important concerns, the latter only of particular circumstances. 'The *destiny* is the point or line marked out in the walk of life, the *destination* is the place fixed upon in particular : as every man has his peculiar *destiny*, so every traveller has his particular *destination*. De-stitute, *destituo*, (see STATUO, p. 35,) I do not appoint or provide for. The terms *bare*, *scanty*, and *destitute*, denote the absence of some necessary. *Bare*, respects what serves for ourselves ; *scanty*, that which is provided by others : a subsistence is *bare*, a supply is *scanty*. *Bare* is said of those things which belong to the corporeal sustenance ; *destitute* is said of one's outward circumstances in general.

A person is *bare* of clothes or money ; he is *destitute* of friends, of resources, or comforts. " *Destitute* of that faithful guide, the compass, the ancients had no other method of regulating their course, than by observing the sun and stars."

To be *forsaken*, is to be deprived of the company and assistance of others ; to be *forlorn*, is to be forsaken in time of difficulty ; we are *destitute*, when we have no prospect of the means of subsistence.

De-stroy, *destruo*, (see STRUES, p. 38,) I pull down that which has been built. Ruin, (from *ruo*, I fall,) signifies, to fall in pieces. *Ruin* is a gradual process : a thing is *destroyed* by some external action upon it ; a thing falls to *ruin* of itself : but though *destruction* be more forcible and rapid, *ruin* is more sure and complete. What is *consumed* is lost for any future purpose ; what is *destroyed* may be replaced ; what is *ruined* is past recovery.

De-sultory, *desilio*, (see SALTO, p. 32,) I leap from. Between *cursor*, (from *curro*, I run,) and *desultory*, there is the same difference as between running and leaping : we run in a line, but we leap from one part to another ; so, remarks that are *cursor*y have still

more or less connection ; but remarks that are *desultory* are without any coherence.

De-tain, *detineo*, (see *TENE*, p. 39,) I hold from (another). The mode of the action is the leading idea in the signification of *hold* (as it requires a degree of bodily strength) ; the durability of the action is the leading idea in the word *keep* : we may *hold* a thing only for a moment ; but what we *keep*, we keep for a time.

*Detain* and *retain* are modes of *keeping* : the former signifies *keeping* back what belongs to another ; the latter signifies *keeping* back a long time for one's own purpose.

De-tect, *detego*, (*togo*, I cover,) I uncover or lay open guilt. A person is *convicted* by means of evidence ; he is *detected* by means of ocular demonstration. *Detect* is always taken in a bad sense ; *discover*, in an indifferent sense. A person is *detected* in what he wishes to conceal ; a person or thing is *discovered*, that has unintentionally lain concealed.

De-ter, *deterreo*, (*terreo*, I frighten,) I frighten from, or away. A variety of motives may *deter* any one from an undertaking ; but a person is *discouraged* or *disheartened* mostly by the want of success, or the hopelessness of the case. The wicked are sometimes *deterred* from committing enormities by the fear of punishment.

De-termine, *determino*, (*terminus*, a boundary,) I fix the boundary. We *decide*, in order to have an opinion ; we *determine*, in order to act : we *decide* upon a measure, and *determine* how, when, and where it shall be commenced ; we *determine* by an act of the will ; we do not *conclude* without deliberation and judgment ; we *determine* how or what we shall do ; we *resolve* to do what we have *determined* upon ; we may either *fix* by means of our senses, or our thoughts ; but we can *determine* only by means of our thoughts ; thus we may *fix* our eye upon a star, but we *determine* the distances of the heavenly bodies upon philosophical

principles: we commonly *determine* all subordinate matters, in order to *settle* a matter finally.

*Determine*, respects such boundaries as are drawn within the mind itself; but *limit* is employed upon visible objects: we *determine* a question, we *limit* a price.

**De-test**, from *detestor*, (*testor*, I bear witness,) which signifies, literally, I bear witness against; means, to condemn with indignation. To *hate* is a personal feeling; to *detest* is a feeling independent of the person, and altogether dependent upon the nature of the thing; hence, we *hate* him who has injured ourselves, and *detest* him who has done injuries to others. When used in reference to things, *hate* is good or bad, according to circumstances; *detest* always retains its good meaning: God *hates* sin, good men *detest* all fraud.

**De-tract**, *detraho*, (see ТРАНО, p. 40,) I draw from. If I insinuate any thing against the rectitude of my neighbour's conduct, I *asperse* him; if I *take from* the merit of his conduct, I am guilty of *detraction*; if I publish any thing that injures his reputation, I am a *defamer*; if I communicate to others the reports that are in circulation to his disadvantage, I am a *slanderer*; if I fabricate any thing myself and spread it abroad, I am a *calumniator*. "*Detraction*, in the native importance of the word, signifies the withdrawing or *taking off* from a thing; and as it is applied to the reputation, it denotes impairing a man in point of fame." *Ayliffe*.

**De-triment**, *detero*, (*tero*, I rub,) I rub or wear away.

*Detriment* is the effect of being worn out. — *Detriment* and *prejudice* are species of injury which affect the outward circumstances of a person, the former implying what may lessen the value of an object, the latter what may lower it in the esteem of others: whatever affects the stability of a merchant's credit is *detrimental* to his interests; whatever is *prejudicial* to the character of a man should not be made the subject of indiscriminate conversation.

**De-vastation**, from *devasto*, I lay waste. *Ravage* expresses less than desolation or devastation; *desolation* implies the entire unpeopling a land, and *devastation* the entire clearing away of every vestige of cultivation.

**De-velope**, *develo*, (*velo*, I cover,) I uncover. A hidden transaction is *unfolded* by being related circumstantially, a mysterious transaction is *unravelled*, the talent of a person is *developed*.

**De-viate**, *devius*, (*via*, the way) turning from the way. *Deviate* always supposes a direct path, *wander* includes no such idea. *Deviate* is mostly used in a moral acceptance: we are subject to innumerable temptations, which, if listened to, will make us *deviate* from reason and goodness.

**De-vise**, (see VIDEO, p. 41,) to cause to be seen. There is an exercise of art displayed in *devising* and in *contriving*, the former has most of ingenuity or cunning, the latter of plain judgment. A *device* consists of something newly made, a *contrivance* respects the arrangement of things; *devices* are the work of the human understanding only, *contrivances* are likewise formed by animals.

To *devise* is also synonymous with *bequest*; but *devise* is a formal, *bequeath* an informal, assignment of our property to another at our death. We *devise* only by a legal testament, we may *bequeath* simply by word of mouth.

**De-void**, *viduus*, empty. Empty and vacant are applied to physical objects, void or *devoid* have a moral acceptance only. *Empty*, marks the absence of that which is adapted for filling; *vacant*, that which should occupy a thing: we speak of a house being *empty*, of a seat being *vacant*.

In the figurative application, *empty* and *vacant* have a similar analogy: a dream is said to be *empty*, or a title *empty*; a stare is said to be *vacant*, or an hour *vacant*. *Void* or *devoid*, are used in the same sense as *vacant*, as epithets; but are not prefixed as adjectives:

we speak of a creature as *void* of reason, and of an individual as *devoid* of common sense.

**De-volve**, from *devolvere*, (see **Volvo**, p. 41,) I roll down.

To fall in succession into new hands.

**De-vote**, from *devoto* or *devoveo*, (*voveo*, I vow,) signifies, to vow for an express purpose. We may dedicate or *devote* any thing to the service of some object, but the former is employed mostly in regard to superiors, and the latter to persons without distinction of rank: we *dedicate* a building to the service of God, we *devote* our time to the benefit of our friends or the relief of the poor; we are *addicted* to a thing from an irresistible propensity, we are *devoted* to it from a settled attachment, we *apply* to a thing from a sense of its utility. *Devotion* expresses not so much the performance of any particular duty, as the spirit which must animate all religious duties. "*Devotion* may be considered either as an exercise of public or private prayers at set times or occasions, or a temper of the mind, a state and disposition of the heart, which is rightly affected with such exercises." *Law*.

**Dexterity**, from *dextra*, the right hand. The facility with which the right hand is used, gives rise to this word.

**DI, DIS.**—**Dis** was doubtless derived, by the Romans, from the Greek word, *dis*, twice. [The etymologies of *on*, from *one*, and *dis*, from *two*, are analogous.] "**Dis** denotes that a thing, once whole or compounded, is now divided: it is equivalent to the English words *asunder*, *apart*. Before *f*, **DIS** is changed into **DIF**, as *differ*, *diffuse*." *Booth*.

**Diary**. (See **DIES**, p. 9.) An account of the transactions and observations of every day. "In sea voyages, where there is nothing to be seen but sky and sea, men make *diaries*; but, in land-travel, wherein so much is observed, they too frequently omit it." *Bacon*.

Dictate, from *dicto*, I speak often. To declare with confidence. See *Dico*, p. 9.

*Dif-fer*, *différo*, (see *FERO*, p. 13,) I bear asunder. *Differ*, *vary*, and *disagree*, are applicable either to persons or things; *dissent* to persons only. We may *differ* from any cause or in any degree, we *vary* only in small matters; there must be two at least to *differ*, one may *vary*: thus, two or more may *differ* in an account which they give, one person may *vary* at different times in the account which he gives: we *differ* in matters of fact or speculation, we *vary* only in matters of fact, we *disagree* mostly in matters of speculation.

*Different* is positive, *unlike* is negative; we look at what is *different* and draw a comparison, but that which is *unlike* needs no comparison. "A man of judgment shall sometimes hear ignorant men *differ*, and know well within himself that those which so *differ* mean one thing, and yet they themselves never agree." *Bacon*. — "Nobility, or *difference* from the vulgar, was not in the beginning given to the succession of blood, but to the succession of virtue." *Raleigh*.

*Dif-ficult*. (See *FACIO*, p. 11.) "Men should consider, that raising *difficulties* concerning the mysteries of religion, cannot make them more wise, learned, or virtuous." *Swift*.

*Dif-fident*, from *diffido*, (see *FIDO*, p. 13,) signifies, having no faith. — *Distrustful* is said either of ourselves or others, *diffident* only of ourselves; a person is *distrustful* of his own powers to execute an office, or he is of a *diffident* disposition.

*Modesty* is a proper distrust of ourselves, *diffidence* is generally an improper distrust; *diffidence* and *presumption* both arise from a want of knowing ourselves.

"Be silent always, when you doubt your sense,

"And speak, though sure, with seeming *diffidence*."

*Pope*.

**Dif-fuse**, *diffundo*, (see **FUNDO**, p. 15,) I pour out, or spread wide. A *diffuse* writer is fond of amplification, he abounds in illustration; the *prolix* writer is fond of circumlocution and trifling particulars. *Dif-fuseness* is a fault only in degree, and according to circumstances; *prolixity* is a positive fault at all times: the *diffuse* style has too much of repetition, the *prolix* style abounds with tautology.

**Di-gest**, *digero*, (see **GERO**, p. 16,) I gather that which is apart and set it in order. We *dispose* ordinary matters by simply assigning a place to each, in this manner trees are *disposed* in a row; but we *arrange* and *digest* by an intellectual effort: in the first case by putting those together which ought to go together; and, in the latter, by separating that which is dissimilar, and bringing together that which is similar.

**Dignify** and **dignity**. (See **DIGNUS**, p. 10.) "Some men have a native *dignity*, which will procure them more regard by a look, than others can obtain by the most imperious commands." *Richardson*.

**Di-gress**, *digredior*, (see **GRADUS**, p. 16,) I step aside. Both *digress* and *deviate* express going out of the ordinary course; but *digress* is used only in particular, and *deviate* in general cases: we *digress* only in a narrative, we *deviate* in our conduct as well as in words. "In the pursuit of an argument there is hardly room to *digress* into a particular definition, as often as a man varies the signification of any term."

**Di-lapidation**, *lapis*, *lapidus*, a stone, the falling away of the *stone* work of a building.

**Di-late**, *dilato*, (see **FERO**, p. 13,) I bear apart. The idea of drawing any thing out, so as to occupy a greater space, is common to the terms *dilate* and *expand*; the former marks the action of any body within itself, the latter an external action on any body. A bladder *dilates* on the admission of air, knowledge *expands* the mind.

**Di-latory**, from *defero*, (see **FERO**, p. 13,) signifies, prone to defer, to be slow: but *slow* is a general term



applicable to the motion of any object, or to the motion of persons, as well as to their dispositions; *dilatatory* relates to the disposition of persons only, *tardy* is applicable to mental actions, and *tedious* to whatever causes weariness.

**Di-ligent**, *diligo*, (see **L**EGO, No. I. p. 19,) I choose something from things that are separate; hence *diligent* implies attachment to an object, and consequent attention to it. A man may be *active* without being *diligent*, since he may employ himself in what is of no importance; but he cannot be *diligent* without being *active*, since *diligence* supposes some degree of *activity* in one's application to a useful object. — A man may be *diligent* without being *assiduous*; but he cannot be *assiduous* without being *diligent*, for *assiduity* is a sort of persevering *diligence*.

*Sedulous*, implies adhering closely to an object: one is *sedulous* from a conviction of the importance of a thing; one may be *diligent* by fits and starts, according to the humour of the moment.

**Di-lute**, from *diluo*, (see **L**VO, p. 22,) I wash off; signifies, to add a thin fluid to one that is thicker.

**Di-minish**, from *diminuo*, (*minus*, less,) signifies either making less or becoming less. — *Lessen* and *diminish* are both applied to size, quantity, and number; but the former mostly in the proper and familiar sense, the latter in the figurative and higher acceptation: the size of a room is *lessened*, the credit and respectability of a person is *diminished*.

A child is said to be *little*, as respects its age as well as its size; it is said to be *small*, as respects its size only; it is said to be *diminutive*, when it is exceedingly small considering its age.

**Di-rect**, from *dirigo*, (see **R**EGO, p. 31,) I put every thing into its place. — *Conducting* requires most wisdom and knowledge, *managing* most action, *direction* most authority. To *direct* is personal; it supposes authority: to *regulate* is general; it supposes superior information. An officer *directs* the movements of his

**men**; a master of the ceremonies *regulates* the concerns of an entertainment.

*Direct* is always used with regard to others; *regulate*, frequently, with regard to ourselves: a teacher *directs* his pupils, and a master *orders* his servants: here *direction* implies instruction, and *order* marks authority.

**Dis-cern**, from *discerno*, (see **CERNO**, p. 6,) signifies to have a knowledge of by comparison. To *perceive* is a positive, to *discern* a relative, action: we *perceive* things by themselves, we *discern* them amidst many others; we *perceive* that which is obvious, we *discern* that which is remote, or which requires much attention to gain an idea of it. We *perceive* light and colours, or the truth or falsehood of any thing; we *discern* characters, motives, the tendency and consequences of actions.

*Discernment* is not so powerful a mode of intellectual vision as *penetration*; the former is a common faculty, the latter is a higher degree of the same faculty; it is the power of seeing quickly, and seeing in spite of all that intercepts the sight; a man of common *discernment* discerns characters which are not concealed by any particular disguise; a man of *penetration* is not to be deceived by any artifice. We speak of clear *discernment* and acute *penetration*: when the question is to estimate the real qualities of persons or things, we exercise *discernment*; when it is required to lay open that which art or cunning has concealed, we must exercise *penetration*.

**Dis-claim**. (See **CLAMO**, p. 7.) As *claim* signifies to declare with a loud tone what we want as our own, so to *disclaim* is, with an equally loud tone, to give up a claim; this is a more positive act than *disown*, which may be performed by the mere abstaining to own.

**Dis-cord**. See **ACCORD**. "*Discord*," says Mr. Crabb, "derives its signification from the harshness produced in music, by the clashing of two strings (in Latin, *chorda*;) which do not suit with each other;

whence, in the moral sense, the chords of the mind which come into an unsuitable collision produce a *discord*."

*Discord* consists most in the feeling, *strife* consists most in the outward action: where there is *strife* there must be *discord*, but there may be *discord* without *strife*.

"All nature is but art unknown to thee;  
 "All chance, direction which thou canst not see;  
 "All *discord*, harmony not understood;  
 "All partial evil, universal good."

Pope.

Dis-course, *discursus*, (see CURRO, p. 9,) I run to and fro. An operation of the mind, whereby it passes from one thing to another. *Conversation* is the act of many together, *discourse* may be the act of one addressing himself to others.

"Let thy *discourse* be such, that thou mayst give  
 "Profit to others, or from them receive."

Dis-cretion, from DISCERN. The *judgment* is that faculty which enables a person to distinguish right and wrong in general, *discretion* and *prudence* serve the same purpose in particular cases: *judgment* requires knowledge and actual experience, *discretion* requires reflection and consideration; *discretion* looks to the present, *prudence*, which is the same as providence or foresight, calculates on the future; *discretion* looks to the moral fitness of the thing as well as the consequences which may follow from it, *prudence* looks only to the good or evil which may result; it is, therefore, but a mode or accompaniment of *discretion*.

As epithets, *judicious* is applied to things oftener than to persons, *discreet* is applied to persons rather than things, *prudent* is applied to both. "Let your own *discretion* be your tutor. Suit the action to the words." Shakspeare. — *Discretive propositions* are

those where various judgments are made, and denoted by the particles *but*, *notwithstanding*, or by words of the like nature. Thus, such phrases as the following, "Fortune may deprive me of my wealth, *but* not of my virtue;"—"Travellers may change their climate, *but* not their disposition;" are called *discretive propositions*.

Dis-criminate, from *discrimino*, I mark the difference. *Distinguish* is a general term, *discriminate* is a particular term: to *discriminate* is, in fact, to distinguish specifically: we *distinguish* by means of the senses as well as the understanding, we *discriminate* by the understanding only.

*Discrimination* renders our ideas accurate, and serves to prevent us from confounding objects; *judgment* renders the conduct prudent, and prevents us from committing mistakes, or involving one's self in embarrassments: we speak of a nice *discrimination*, of a solid or sound *judgment*. When the question is to determine the good or bad qualities in persons or things, we must use *discrimination*; when called upon to take any step, or act any part, we must employ the *judgment*.

Dis-cuss, *discutio*, (see QUATIO, p. 31,) I shake asunder, or separate thoroughly so as to see the whole composition. The intellectual operation expressed by the terms *discussion* and *examination* is applied to objects that cannot be immediately understood, but these terms vary both in mode and degree.

*Discussion* is altogether carried on by verbal and personal communication; *examination* proceeds by reading, reflection, and observation; the former is always carried on by two or more persons, the latter may be carried on by one only.—*Discussion*, in matter of literature, signifies a clear treating or handling of any point or problem. The word imports a *shaking off* or dispelling the difficulties and obscurities with which a thing was embarrassed. We say such a point was well *discussed*, when it was well treated of and cleared up.

**Dis-dain**, from *dignari*, to worship, and *dis*, is derived from the French verb *dédaigner*, whence our "Dis-dain," which signifies, to withdraw from worship, or paying reverence; to hold altogether unworthy. *Scorn* marks the sentiment of a little vain mind; *disdain* of a perverted and haughty mind: *haughtiness* is founded on the high opinion we entertain of ourselves; *disdain* on the low opinion we have of others. *Scorn* and *disdain* may be employed in a good sense: as "we should *scorn* to conceal by falsehood what we are called upon to acknowledge."

"Virtue *disdains* to lend an ear

"To the mad people's sense of right."

*Francis.*

**Dis-gust**, (*gustus*, the taste,) denotes the aversion of the taste to any object. *Disgust* expresses less than loathing. We speak in a literal sense of being *disgusted* with dirt, and in a figurative sense of being *disgusted* with affectation.—*Distaste* is more than *dislike*, and *disgust* more than *distaste*.

**Dis-miss**, *dismitto*, (see *MIRRO*, p. 23,) I send asunder, or send away. The idea of removing to a distance is included in the terms *dismiss*, *discharge*, and *discard*; but the first is the general term, the other two are modes of *dismissing*. *Dismiss* is applicable to persons of all stations, *discharge* is confined to those in a subordinate station; a general is *dismissed*, and a private *discharged*. Neither *dismiss* nor *discharge* define the motive of the action; *discard* always marks a *dismissal* that is not agreeable to the party discarded. A person may request to be *dismissed*, but never to be *discarded*. In a moral sense we are said to *dismiss* our fears, *discharge* our duty, and *discard* improper sentiments.

**Dis-paragement**, disparity, from *dispar*, (see *PAR*, p. 26,) unequal. *Disparage* most commonly means to make *unequal* or below what ought to be, or to injure by comparison with something of less value. *Disparagement* respects the mental endowments and qualifica-

tions; *detract* and *traduce*, the moral character. — *Disparity* signifies an unfitness of objects to be by one another.

Dis-pel, *dispello*, (see *PELLO*, p. 27,) I drive asunder, or away. *Dispel* is a more forcible action than *disperse*: we destroy the existence of a thing by *dispelling* it; we merely destroy the junction of a body by *dispersing* it: the sun *dispels* darkness, the wind *dispersed* the clouds. *Dispel* is used figuratively, *disperse* only in the natural sense: gloom, ignorance, and the like, are *dispelled*; books, people, papers, and the like, are *dispersed*.

Dis-pense, *dispendo*, (*pendo*, I pay,) I pay or bestow in different directions. *Dispense* is an indiscriminate action, *distribute* is a particularising action: we *dispense* to all, we *distribute* to each individually; nature *dispenses* her gifts to all the inhabitants of the earth, a parent *distributes* among his children tokens of his tenderness.

Dis-perse, *dispergo*, (see *SPARGO*, p. 37,) I spread or scatter wide apart. *Spread* applies equally to divisible or indivisible bodies: we spread money and we spread a cloth on the table; but *scatter* is applicable to divisible bodies only, as corn.

To *spread* is mostly an act of design, and done with order, as when we spread papers before us, or spread hay out to dry; *scatter* is mostly an act without design, and without order, a child scatters papers on the floor, corn is scattered over a field. Things may *spread* in one direction, or at least without separation, but they *disperse* in many directions so as to destroy the continuity of bodies; a leaf *spreads* as it opens, or a tree *spreads* its branches, but a multitude or an army *dispersed*.

Between *scatter* and *disperse* there is no other difference than that one is immethodical and involuntary, the other systematic and intentional; flowers are *scattered* along a path which accidentally fall from the hand, a mob is *dispersed* by an act of authority.

**Dis-pose**, *dispono*, (see **PONO**, p. 29,) I place apart. The idea of a systematic laying apart is common to the terms *dispose*, *arrange*, and *digest*: we *dispose* when we arrange and digest, but we do not always arrange and digest when we *dispose*; there is less thought employed in *disposing* than in arranging and digesting. We speak of a person's time or talents being *disposed* of to a good or bad purpose, and of his ideas being arranged or digested.

*Disposal* is a personal act, it depends upon the will of the individual; *disposition* is an act of the judgment, it depends upon the nature of things; the removal of a thing is involved in a *disposal*, the good order of things is comprehended in their *disposition*.

The terms *disposition* and *temper* are both applied to the mind: *disposition* respects the whole frame and texture of the mind, *temper* respects only the tone of the feelings; the former is permanent, the latter transitory; the *disposition* comprehends the springs and motives of actions, the *temper* influences the actions for the time being.

*Disposition* is more positive than *inclination*, which marks the direction of the *disposition* to some particular object; we speak of a *disposition* to be pleased, and of an *inclination* to laugh. We indulge a *disposition*, we yield to an *inclination*.

**Dis-pute**, *disputo*, (see **PUTO**, p. 31,) I think differently. To *argue* with a person is to defend what has been asserted, to *dispute* with a person is to start objections against his assertions in order to refute them.

A *debate* is a disputation held by many; *contend* carries with it the idea of setting one's self up against another; *dispute* includes the idea of some object disputed: we may *dispute* the claim of another without contending for the object claimed.

To *controvert* has regard to speculative points, to *dispute* respects matters of fact.

**Dis-quisition**, *disquiro*, (see **QUERO**, p. 31,) I enquire diligently. An enquiry into the nature and circum-

stances of any problem, question or topic, in order to gain a right notion of it, and to discourse clearly about it.

Dis-seminate, *dissemino*, (see *SERO*, p. 35,) I sow seed in various parts; I spread abroad. To *spread* is said of any object material or spiritual, but *disseminate* is used in a moral acceptation: to *spread* is to extend to an indefinite width, to *circulate* is to spread within a circle; thus, news *spreads* through a country, but a story *circulates* in a village; *spread* and *circulate* are the acts of persons or things, *propagate* and *disseminate* are the acts of persons only, which terms are figuratively used as modes of spreading; what is propagated is supposed to generate new subjects, as when doctrines are *propagated* among the people; what is *disseminated* is supposed to be sown in different parts; thus instruction is *disseminated* among youth.

Dis-sent, *dissentio*, (see *SENTIO*, p. 34,) I think or feel differently. To *disagree* is the act of one man with another, to *dissent* is the act of one or more in relation to a community; thus, two writers on the same subject may *disagree* in their conclusions; men *dissent* from the established religion of their country. A love of one's own opinion combined with a disregard for the opinions of others gives rise to *dissension*; selfishness is the main cause of *contention*, and an ungoverned temper that of *discord*.

Dis-sertation, *disserto*, (see *SERO*, p. 35,) I argue. *Dissertation*, essay, treatise, and tract are employed to characterise compositions varying in the form and contents: *essay*, which signifies literally an attempt, is used to designate in a specific manner an author's attempt to illustrate any point; a *treatise* is more systematic than an essay, it treats on the subject in a methodical form, and conveys the idea of something laboured, scientific, and instructive; a *tract* is only a species of small treatise, written upon particular occasions, and published in a separate form; *dissertation* is applied to performances of an argumentative nature.



Dis-simulation, from *dissimulo*, (see *SIMILIS*, p. 35,) I pretend that a thing is not, which it really is. The opposite to *SIMULATION*.

Dis-sipate, from *dissipo*, I scatter different ways; is to waste by throwing away in all directions: *squander*, which is a variation of *wander*, signifies to make to run wide apart.

Both these terms denote modes of wasting, but the former seems peculiarly applicable to that which is wasted in detail upon different objects, and by a distraction of the mind; the latter respects rather the act of wasting in large quantities.

Dis-solve, *dissolvo*, (see *SOLVO*, p. 37,) I destroy the form of a thing by loosening or disuniting the parts. The term *loose* is employed either for natural, moral, or intellectual objects; *lar* sometimes for what is intellectual, but oftener for the moral; *vague* for intellectual objects only; *dissolute* and *licentious* only for moral matters.

*Dissoluteness* is the excess of morals: a young man of *loose* character makes light of moral obligation in general; but one of *dissolute* character commits every excess, and totally disregards every restraint. "Is any one confident of wealth and power? Why, let him read of those strange *dissolutions* of the great monarchies and governments of the world." *South*.

Dis-suade, *dissuadeo*, (*suadeo*, I advise,) I advise to the contrary.

Di-stant, from *distan*s, (see *STO*, p. 36,) standing asunder; is employed only for bodies at rest: *far* signifies gone or removed away, and is employed for bodies either stationary or otherwise; hence we say that a thing is *distant*, or it goes, runs, or flies *far*.

Dis-tend, *distendo*, (see *TENDO*, p. 39,) I stretch wide apart.

Dis-til, *distillo*, (*stillo*, I drop,) I drop down by little and little.

Dis-tinct, *distinctus*, participle of *distinguo*, (see the next Article.) Things may be *different*, and not *distinct*; or *distinct*, and not *different*: *difference* is opposed to

similitude, and is said of the internal properties of things; *distinction*, is opposed to identity, and is said of things as objects of vision: two stars of different magnitudes may, in certain directions, appear as one, in which case they are *different*, but not *distinct*; two books on the same subject, and by the same author, but not written in continuation of each other, are *distinct* books, but not *different*. *Difference* lies in the thing, *distinction* is the act of the person; the former is, therefore, to the latter as the cause to the effect; that is, the *difference* which actually exists, is the cause why that *distinction* should be made: that is seen *clearly* of which one has a general view, that is seen *distinctly* which is seen so as to distinguish the several parts: we may see the moon *clearly* with the naked eye, and yet not see the spots *distinctly* without the help of glasses.

Dis-tinguish, *distinguo*, (*tingo*, I colour or stain,) I make different marks or colours by which things may be known from each other. We *distinguish* things as to their divisibility or unity, we *discriminate* them as to their inherent properties; we speak of *distinguishing* colours, and *discriminating* characters.

*Discern* and *distinguish* approach in sense to each other; but the former signifies to see only one thing, the latter to see two or more in quick succession; we *discern* what lie in things; we *distinguish* things according to their outward marks.

To *signalize* (or make one's self a sign,) is a much stronger term than simply to *distinguish*; it is in the power of many to do the latter, but few only have the power of effecting the former. — Persons are *distinguished* by external marks, as decorations, or by characteristic qualities, as abilities; persons are *conspicuous* mostly from some external mark, as gaudiness of dress; persons are *noted* mostly by collateral circumstances, as by a wonderful feat of activity. "Readers must learn by all means to *distinguish* between proverbs and those polite speeches which beautify conversation." *Swift*.

- Dis-tort, *distorqueo*, (see *TORQUEO*, p. 40,) I twist violently aside.
- Dis-tract, *distraho*, (see *TRAHO*, p. 40,) I draw asunder.
- DIS-tribute, *distribuo*, (see *TRIBUS*, p. 40,) I bestow in different directions. We *divide* the thing, we *distribute* to the person; we may divide therefore without distributing, or we may divide in order to distribute; thus we *divide* our fields, or we divide a sum of money in order to *distribute* it among a number of persons; on the other hand, we may *distribute* without *dividing*, for books may be *distributed* without being *divided*.
- Di-strict, from *distingo*, (*stringo*, I bind,) I bind separately; signifies, a certain part marked off specifically. *District* is smaller than a *region*; we consider *district* only with regard to government; every magistrate acts within a certain *district*: we speak of a *region* when considering the circumstances of climate, as the regions of heat and cold.
- Di-vert, from *diverto*, (see *VERTO*, p. 41,) I turn aside; signifies, to turn the mind aside from an object. We *amuse* or entertain by engaging the attention on some present occupation; we *divert* by drawing the attention from a present object. — *Diversion* seems to be something lighter than *amusement*, and less forcible than *pleasure*.
- Di-vide, from *divideo*, (see *VIDEO*, p. 41,) signifies, to make *appear* as *apart* or two, or to make really two. That is said to be *divided* which has been, or is conceived to be, a whole; that is *separated* which might be joined; a river *divides* a town by running through it, mountains or seas *separate* countries. — *Dividend*, in arithmetic, the number given to be parted. — *Divisor*, the number by which the *dividend* is divided.
- Divination and divine. (See *DEUS*, p. 9.) *Divination* implies the knowledge of future events, which cannot be obtained by any natural means. It was a received opinion among the heathens, that the gods were wont to converse familiarly with some men, whom

they endowed with extraordinary powers, and admitted to the knowledge of their counsels and designs. In Holy Scripture we find mention made of different kinds of divination. *Deut.* xviii. 10. *Hosea* iv. 12.—*Divinity.* The supreme Being.

“ ’Tis the *divinity* that stirs within us,

“ ’Tis heaven itself that points out an hereafter,

“ And intimates eternity to man.”

*Addison.*

Di-vulge, *divulgo*, (*vulgo*, I make public,) I make public in different parts.

Doctor. (See *Doczo*, p. 10.) One that has taken the highest degree in the faculties of divinity, law, or physic. In its original import, it means a man so well versed in his faculty, as to be qualified to teach it.

Ductile, duke. See *Duco*, p. 10.

Du-plicate, from *duo*, two, and *plico*. See *PLICO*, p. 28.

## E.

E, EX, EXTRA. — E or Ex, signifies *out*, in length or width, with or without motion, as, *educer*, to lead out; *extend*, to stretch out.

E is put before *b, d, g, j, l, m, n, r, v*, as *ebullition*, *educer*, *egress*, *eject*, *elect*, *emerge*, *enormous*, *erase*, *event*.

Ex, before vowels, and the consonants *c*, [when words begin with *c*, the *x* is sometimes changed, as *eccentric*, for *excentric*,] *h, p, q, t*, as *exclude*, *exhaust*, *expand*, *exquisite*, *extend*.

When *s* is the initial letter of the succeeding word, it is generally omitted, as *expire*, for *exspire*;

*exist* for *exsist*: when joined with words which begin with *f*, the *x* is changed, as *effect* for *exfect*.

**EXTRA**, is a compound of *ex* and *trans*, and signifies *out*, *beyond*; it presents the notion of being out of the common rules, or above what is known. *Extraordinary* is *more than* ordinary, and *extravagant* (*vagans*, wandering), is going *beyond* bounds.

**EC-CENTRIC**, *eccentricus*, (*centrum*, the centre,) out of the centre. A person is *odd* when his actions or his words bear no resemblance to that of others; he is *eccentric* if he irregularly departs from the customary modes of proceeding.

**E-dict**, *edico*, (see *Dico*, p. 9,) I speak out. *Edicts* and *proclamations* contain the commands of the sovereign authority: an *edict* is peculiar to a despotic government; a *proclamation* is common to a monarchical and aristocratical form of government. The *Ukase*, in Russia, is a species of *edict*, by which the emperor makes known his will to his people; the king of England communicates to his subjects the determination of himself and his council by means of a *proclamation*.

**E-di-fication**, from *ædis*, a house, and *facio*. (See *FACIO*, p. 11.) The act of building. The act of establishing a man in the faith.

**E-dition**, *editio*, from *edo*, (see *Do*, p. 10,) I give or put forth. *Edition*, with us, signifies the publication of a book.

**E-ducate**, education, *educō*, (see *Duco*, p. 10,) I lead forth. Instruction and breeding are to *education* as parts to a whole: instruction respects the communication of knowledge, and *breeding* respects the manners; *education* comprehends not only both these, but the

formation of the mind, the regulation of the heart, and the establishment of the principles. “*Education* and instruction are the means, the one by use, the other by precept, to make our faculty of reason both the better and the sooner to judge rightly between truth and error, good and evil.”

**Ef-fect**, *efficio*, (see **FACIO**, p. 11,) I make until nothing remains to be done: to *produce*, signifies to bring something forth; to *perform*, to do something to the end; to *effect*, is to produce by performing: whatever is *effecting* is the consequence of a specific design; it always requires therefore a rational agent to *effect*.

*Effective*, signifies capable of *effecting*: *efficient*, signifies that which makes the effects to be what they are; *effectual*, having the effect; *efficacious*, possessing the power to effect. We speak of a military force being *effective*, a cause being *efficient*, a remedy *effectual*, and a medicine *efficacious*. “No searcher has yet found the *efficient* cause of sleep.” *Johnson*.

**Ef-fluvium**, *effluvia*, are those small particles which are continually flying off from bodies; the subtlety of which appears from their being able, a long time together, to produce very sensible effects, without any sensible diminution of the body whence they arise.

**Ef-fort**, *effero*, (see **FERO**, p. 13,) signifies I bring out, or call forth the strength. An *effort* is the very act of calling forth those powers which are employed in an *attempt*. In attempting to make an escape, a person is sometimes obliged to make desperate *efforts*.

**Ef-fulgence**, *effulgeo*, (*fulgeo*, I shine,) I shine forth.

**Ef-fusion**, *effundo*, (see **FUNDO**, p. 15,) I pour forth.

**E-gotism**. The fault committed in writing by the frequent repetition of the word *ego*, I; the too frequent mention of a man's self in writing or conversation.

**E-gregious**, *egregius*, (*ex grege lectus*, chosen from the flock,) remarkable either for good or bad qualities.

**E-gress**, *egredior*, (see **GRADUS**, p. 16,) I step forth.  
The opposite to *ingress*.

**E-jaculation**, *ejaculo*, (*jaculo*, I cast,) I cast forth. *Ej-fusion* and *ejaculation* both signify a species of verbal

expression ; the former either by utterance or in writing, the latter only by utterance. The *effusion* is not so vehement or so sudden as the *ejaculation* ; the *ejaculation* is not so ample as the *effusion*.

E-ject, *ejicio*, (see *JACIO*, p. 18,) I throw out.

E-laborate, *elaboro*, (*laboro*, I work,) I work industriously.

E-late, from *effero*, (see *FERO*, p. 13,) I bear forth, is only used figuratively, as “*elated* with joy.”

E-lection, *eligo*, (see *LEGO*, No. I. p. 19,) I choose out.

The terms *choose* and *elect*, are employed in regard to persons appointed to an office ; the former in a general, the latter in a particular, sense : *choosing* is either the act of one man or of many ; *election* is always that of a number : a prince *chooses* his ministers, constituents *elect* their members of parliament. — *Eligible*, means fit to be elected : what is *eligible* is desirable in itself ; what is *preferable* is more desirable than another.

The primitive signification of *elegance* is, that which ought to be chosen : with us, it denotes beauty arising from propriety : the natural progress of the works of men is from rudeness to convenience, from convenience to *elegance*.

E-lement, *elementum*, that whence all things arise. The first or constituent principle of any thing. “ A man may rationally retain doubts concerning the number of those ingredients of bodies, which some call *elements*, and others principles.” *Boyle*.

The determination of the number, as well as the nature of *elements* or *elementary* bodies, has always been attended with great difficulty, and will, probably, long continue to be so. Various opinions have been entertained concerning the elements ; some of which have been suggested by reasoning entirely on suppositions, whilst others have rested upon a firmer basis ; namely, the result of experiments. Of all these opinions, that of the *four elements* under the names of *fire*, *air*, *earth*, and *water*, has been most generally adopted, and has prevailed for the longest time.

The great improvements made in chemistry of late,

have produced a total change of opinion relative to the elements. It has been decidedly shown that *water* and the atmospheric *air* are compound bodies, in consequence of which the scientific persons of the present day acknowledge for elements not those which are suggested by suppositions, but those only which have not hitherto been decomposed.

**E-levate**, *elevo*, (see **LEVIS**, p. 19,) I lift out or up. *Lift* is rarely used, except in a physical sense; but *elevate* is mostly used only in a moral acceptation: one is *elevated* by circumstances, but still more so by one's good qualities.

**E-licit**, from *elicio*, (*lacio*, I allure,) I entice out; is used in a moral sense: we speak of remarks being *elicited*.

**E-lision**, (*elido*, I strike out.) In the word *can't* (for *cannot*) there is an *elision* of the letters *n* and *o*.

**E-locution**, eloquence, *eloquor*, (see **LOQUOR**, p. 22,) I speak out. *Elocution* consists in the manner of delivery; *eloquence* in the matter that is delivered: we employ *elocution* in repeating the words of another, and *eloquence* to express our own thoughts and feelings. "Action is *eloquence*, and the eyes of the ignorant are more learned than their ears." *Shakspeare*.

**E-lucidate**, *elucido*, (*lux*, light,) I bring forth into light. We *elucidate* poetical allusions, and obscure passages in writers, by commentaries or the statement of facts.

**E-lude**, from *eludo*, (*ludo*, I play,) I avoid danger by artifice. I escape by stratagem. — *Elusion*. An escape from inquiry; a fraud.

**E-maciate**, from *emacio*, (*macere*, to be lean,) I make lean.

**E-manate**, (*mano*, I flow in a small stream,) to flow from something else. *Emanate*, is a species of flowing by a natural operation, when bodies send forth, or seem to send forth, particles of their own composition from themselves; thus light *emanates* from the sun.

**E-mancipation**, in the Roman law, was the act of setting a son free from the power of his father. The word is formed of *e*, from, and *mancipium*, a dependant or slave. Emancipation is now used conformably to its



etymology, for the act of setting free in general ; thus we speak of the " Emancipation of the Catholics."

E-mend, *emendo*, (*menda*, a fault,) I put out faults.

E-merge, (*emergeo*, I rise out.) Strictly speaking, that which *rises* out of a thing comes into view by becoming higher ; but that which *emerges* proceeds from the thing in which it has been, as it were, concealed. Hence, in the moral acceptation, a person is said to *rise* in life without a reference to his former condition ; but he *emerges* from obscurity.

E-migration, from *emigro*, I go from one place to another.

E-minent, eminence, *eminens*, (*mineo*, I appear, or *maneo*, I remain,) remaining or standing out above the rest. We can be *eminent* and *illustrious* only for that which is really good and praiseworthy ; the former applies, however, mostly to those things which set a man high in the circle of his acquaintance ; the latter to that which makes him shine before the world.

E-missary, *emissarius*, (see *MIRRO*, p. 23,) one sent forth. *Emissary* and *spy*, are terms used to designate a person sent out to notice the actions of others, but they differ in their office.

The *emissary* is sent so as to mix with the people to whom he goes, to be in all places, and to associate with every one, individually, as may serve his purpose : the *spy* takes his station wherever he can best perceive what is passing ; he keeps himself at a distance from all but such as may particularly aid him in the object of his search. — *Emit*, is to send forth.

E-motion, *emoveo*, (see *MOVEO*, p. 24,) I move out. *Emotion*, with us, relates to a disturbance of the mind only. *Agitations* of mind have but one character, namely, that of violence : *emotions* vary with the object that awakens them ; they are either *emotions* of pain or pleasure, of tenderness or anger.

E-molument. (See *MOLES*, p. 24.) " Let them consider how politic they are, who for a temporary *emolument* throw away eternity." *South*.

E-normous, *enormis*, (*norma*, a rule,) out of rule ; exceedingly great. *Enormous* exceeds, in a very great

degree, all ordinary bounds; what is *huge*, is great only in the superlative degree: the *enormous* is always out of proportion, the *huge* is relatively extraordinary in its dimensions.

E-numeration, (*numero*, I number,) the act of numbering, or the number told over.

Equ-animity. See *ÆQUUS*, p. 1, and *ANIMUS*, p. 2.

Equator. (See *ÆQUUS*, p. 1.) The equator is an imaginary line drawn round the earth, equidistant from its two poles. It divides the earth into two *equal* parts, the northern and southern hemispheres. From this circle the latitude of places, whether north or south, is reckoned, in degrees of the meridian; (*i. e.* a line drawn perpendicular to this circle;) the longitude of places is reckoned in degrees around this circle. — Whenever the sun comes to this circle, it makes equal day and night all over the globe, and all people living on this circle, called by mariners “The Line,” have their days and nights constantly equal. The circle formed by extending the plane of the equator to the imaginary concave surface of the heavens, is sometimes called the celestial equator, but more properly the equinoctial.

Equestrian, from *equestris*, (*equus*, a horse,) belonging to horsemen.

Equi-distant, from *æquus*, equal, and *distans*, distant. Being at the same distance.

Equi-lateral, from *æquus*, and *lateralis*, (*latus*, the side,) belonging to the side. An equilateral figure is one that has all its *sides equal* to each other; such as the square.

Equi-librium, from *æquus*, and *libra*, weight. Equality of weight, equality of power of any kind.

Equi-noctial, from *æquus*, and *nox*, *noctis*, the night. The *equinoctial* is the equatorial line supposed to be continued to the celestial regions, forming an imaginary line under which the equator moves in its diurnal revolution.

Whenever, by the annual revolution of the earth, round the sun, this luminary is seen in a line with the

two circles; (*i. e.* perpendicular to the equator;) it causes equal day and night all over the earth,—hence the denomination *equi-noctial*.

*Equinox.* The equinoxes take place twice a year; namely, the 21st of March, and the 23d of September; the first of which is the vernal, and the second the autumnal, equinox. It is found by observation that the equinoctial points, (*i. e.* the points in which the equator and ecliptic cross each other,) vary, in a very slight degree, every year, moving westward. This motion is called “the precession of the equinoxes.”

*Equi-valent*, from *æquus*, and *valens, valentis*, participle of *valere*, to be strong, to be worth. A thing of the same value, force, or meaning as another.

*Equi-vocal*, from *equivocus*, (*æquus*, and *vox, vocis*, a word,) of doubtful meaning, from being applied *equally* to two objects. “Words of different significations, taken in general, are of an *equivocal sense*; but being considered with all their particular circumstances, they have their sense restrained.”

*E-radiation*, (*radius*, a ray,) a sending forth of rays.

*E-radicate*, (*radix*, a root,) to take out by the root; the word is principally used in a moral acceptation, as we speak of vicious habits being *eradicated*.

*E-raise*, from *erado*, (*rado*, I scratch,) I scratch out; is used both in a literal and in a figurative sense; thus, we *erase* letters from a writing, and we say, the recollection of what a child has learned is easily *erased* from the memory by play.

*E-rect*, *erigo*, (see *RĒGO*, p. 31,) I make upright. To *lift* is to take off from the ground; to *erect* is to place in a higher position, while in contact with the ground; thus we *erect* a monument by heaping one stone on another.

*Err*, from *erro*, I wander. I miss the right way; I mistake. “To *err*, is human; to forgive, divine.”—*Errata*. The faults of the author or printer inserted in the beginning or end of the book.—*Erratia*. Wandering.

**Error**, from the verb *ERR*. An involuntary deviation from truth. "Error is a mistake of our judgments, giving assent to that which is not true." *Locke*.

**E-rudition**, *erudio*, (*rudis*, rude or unlearned,) I bring out of a state of rudeness or ignorance. *Knowledge* is a general term which simply implies the thing known; science, learning, and erudition, are modes of knowledge qualified by some collateral idea; *science* is a systematic species of knowledge which consists of rule and order; *learning* is that species of knowledge which one derives from schools, or through the medium of personal instruction; *erudition* is scholastic knowledge obtained by profound research.

**E-ruption**, *erumpo*, (see *RUMPO*, p. 32,) I burst forth. Volcanoes have their eruptions at certain intervals, which are sometimes attended with explosions.

**Essence**, from *essentia*, (*esse*, to be,) that which makes a thing to be what it is. Mr. Locke distinguishes two kinds of essence, the real and the nominal. The nominal essence depends upon the real essence; thus, the nominal essence of gold, is that complex idea which the word "Gold" represents; namely, "a body yellow, heavy, malleable, fusible, and fixed;" but its real essence is the constitution of its insensible parts, on which those qualities, and all its other properties depend; which is wholly unknown to us.

**Esteem**, from *æstimo*, formed of *ærc sto*, I stand with the money; I fix a price.

**E-vade**, *evado*, (*vado*, I go,) I go out. The idea of being disengaged from that which is not agreeable, is comprehended in the sense attached to the terms, *escape*, *elude*, and *evade*; but *escape* designates no means by which this is effected; *elude* and *evade* both imply the practice of art, but the former consists mostly of actions, the latter of words as well as actions. A thief *eludes* those who are in pursuit of him by dexterous modes of concealment, and *evades* the interrogations of the judge by equivocating replies; one is said to *elude* a punishment, and to *evade* a law.

**E-vent**, from *evenio*, (see *VENIO*, p. 41,) I come out;

signifies, any thing that happens. An *incident* is a personal event; *accident*, an unpleasant event; *adventure*, an extraordinary event; *occurrence*, an ordinary or domestic event.

The *event* respects great undertakings, the *issue* respects particular efforts, and *consequence* respects every thing which can produce a consequence. Hence we speak of the *event* of a war, the *issue* of a negotiation, and the *consequences* of either.

**E**-vident, from *evidens*, (see *VIDEO*, p. 41,) that which is seen clearly; is an epithet applied to objects of mental discernment. What is *evident* leaves no hesitation on the mind, it is opposed to that which is dubious; *manifest* is a greater degree of the evident, it strikes on the understanding and forces conviction.

*Evidence*, is a term mostly confined to judicial matters, *witness* extends to all the ordinary concerns of life: that which serves to clear up, whether a person or an animal, is termed an *evidence*; a *witness* is always a person. Every *witness* is an *evidence* at the moment of trial, but every *evidence* is not a *witness*: when a dog is employed as an *evidence*, he cannot be called a *witness*. — We give *evidence* exclusively with regard to things, but we bear *testimony* with regard to persons.

*Evidence* appeals to the understanding, and is applied to that which is moral or intellectual; *proof* appeals to the senses, and is employed mostly for facts or physical objects.

**E**-vince, from *evinco*, which is formed of *vinco*, I prove, and *e*, forth, signifies to bring to light, or make to appear clear. “The nature of the soul itself, and particularly its immateriality, has, I think, been *evinced* almost to a demonstration.” *Addison*.

**E**-volution, from *evolvo*, (see *VOLVO*, p. 41,) I roll out; is only used figuratively, and its use is restricted principally to military tactics, and to the science of algebra. — Evolution, in tactics, denotes the motion made by a body of men in changing their posture or form of drawing up. The term is generally used as synony-

mous with *manœuvre*; but, in strictness, it is by no means to be so accounted; for an *evolution* rather relates to an open and undisguised movement; while a *manœuvre* applies to deceptive movements, and to that kind of trick which gives rise to the saying among us, "I have *out-manœuvred* him." Thus the French, from whom we have directly borrowed the term, say "un *rusé manœuvre*," that is, a cunning fellow; and among them a skilful seaman is designated, "un *manœuvrier*."

**Ex-act**, from *exigo*, (see Ago, p. 2,) I drive out; signifies, the exercise of simple force; but *extort*, to wring out, marks the exercise of unusual force. When applied, *exact*, denotes demanding with force; and *extort*, getting with violence: *exact* is commonly an act of injustice, and *extort* an act of tyranny.

*Exigo*, from the participle of which *exact* is formed, signifies also to *complete*, or to *finish*; hence *exact* is synonymous with accurate and precise; but *exact* expresses more than *accurate*, and less than *precise*: an account is *accurate* in which there is no misrepresentation; it is *exact* when nothing essential is omitted; it is *precise* when it contains particular details of time, place, and circumstances.

*Exact* and *nice* are to be compared in their application, either to persons or things, *particular* and *punctual* only in application to persons: we are *exact* in our conduct or in what we do, *nice* and *particular* in our mode of doing it, *punctual* as to the time and season for doing it.

**Examine**, *examen*, a balance; to balance matters in order to find out the truth. An *examination* is made for the purpose of forming a judgment, and is effected either by the aid of the senses or the understanding, the body or the mind; *search* is made for ascertaining a fact, and is principally a physical action; *inquiry* is made in order to arrive at the truth, and is mostly intellectual.

**Ex-asperate**, from *exaspero*. (*asper*, sharp,) I make very sharp; is to excite or increase anger.

**Ex-cavate**, from *excavo*, (*cavus*, hollow,) I make hollow.

**Ex-ceed**, from *excedo*, (see **CEDO**, p. 6,) I move out; signifies, to go beyond any limits. — *Excessive* and *excellent* have this obvious distinction between them, that the former always signifies exceeding in that which ought not to be exceeded, and the latter exceeding in that where it is honourable to *exceed*: he who is habitually *excessive* in any of his indulgences must be insensible to the *excellence* of a temperate life.

**Ex-cel**, from *excello*, I lift up on high; signifies, to have good qualities in a great degree. We may *surpass* without any direct or immediate effort, we cannot *excel* without effort. Nations as well as individuals may *surpass* each other in particular arts and sciences, as much from local and adventitious circumstances as from natural genius and steady application; no one can expect to *excel* in learning, whose indolence gets the better of his industry.

“ Let those teach others, who themselves *excel*;

“ And censure freely, who have written well.”

Pope.

**Ex-cept**, *excipio*, (see **CAPIO**, p. 5,) I take out. *Except* has always a reference to some general rule, *unless* is employed only for a particular case; thus we say, I shall not do it *unless* he should ask me, no one can enter *except* those who have tickets.

**Ex-cess** has the same origin as **EXCEED**. — *Excessive*, designates excess in general; *immoderate* and *intemperate*, designates excess in moral agents: we speak of *excessive* thirst, *immoderate* ambition, *intemperate* mirth.

**Ex-cite**, *excito*, (see **CITO**, p. 7,) I move out of a state of rest. To *excite* and *provoke*, convey the idea of producing something; *rouse* and *stir up*, that of only calling into action that which previously exists; to *awaken* is used in either sense; it is a more gentle action than *excite*, and is applied only to the individual, and what passes within him; to *excite* is a more

gentle action than *provoke*, and is applicable to outward circumstances.

We *awaken* by a simple effort, *excite* by repeated efforts, *provoke* by words or actions: objects of distress *awaken* a sentiment of pity, competition among scholars *excites* a spirit of emulation, taunting words *provoke* anger.

Ex-claim, *exclamo*, (see CLAMO, p. 7,) I call or cry out. We *call* or *cry* out, from the simple desire of being heard at a distance; we *exclaim* from a sudden emotion of surprise, grief, or joy.

Ex-clude, *excludo*, (see CLAUDO, p. 7,) I shut out.

Ex-crescence, from *excreasco*, (see CREO, p. 8,) I grow out; something growing out of another, contrary to the common order of production.

Ex-culgate, (*culpa*, a fault,) to clear from the imputation of a fault. *Exculpation* regards offences only of commission, *excuse* is employed for those of omission as well as commission: we *excuse* ourselves for what we have not done as well as for what we have done; *exculpation* arises from a desire to screen one's self from punishment.

Ex-cuse, from *excuso*, (*causa*, a cause,) signifies to get out of a cause. A person may have substantial reasons to *excuse* himself from doing a thing, or for not having done it, but an *excuse* is sometimes the mere refuge of idleness and selfishness.

We *excuse* by exempting from blame, we *pardon* by giving up to another the offence he has committed: we may *excuse* as equals, we can *pardon* only as superiors.

The *pretence* and *excuse* are both set forth to justify one's conduct in the eyes of others, but the *pretence* always conceals something more or less culpable, and by a violation of truth; the *excuse* may justify that which is justifiable, and with strict regard to truth.

Ex-ecrate, *execror*, or *exsecror*, (that is, *e sacris excludere*, to exclude from sacred places or affairs). The terms *abominable*, *detestable*, and *execrable*, serve to mark a degree of excess in a very bad thing; *abominable*



expressing less than *detestable*, and that less than *execrable*.

**Ex-ecute**, from *exequor*, (*sequor*, I follow,) is to follow up to the end. Perseverance is requisite for *accomplishing* an object, means are requisite for *effecting* a purpose, abilities for *executing* a project, and spirit for *achieving* an enterprise. — To *execute* is more than to *fulfil*, and to *fulfil* is more than to *perform*.

**Ex-empt**, *eximo*, (see *EMO*, p. 10,) I take out; I free from an engagement. *Freedom* is either accidental or intentional, the *exemption* is always intentional: *free* is applied to every thing from which any one may wish to be *free*; but *exempt*, on the contrary, to those burdens which we should share with others: we may be *free* from imperfections or inconvenience; but *exempt*, on account of peculiar circumstances, from the performance of an office, or the payment of a tax. — “No man, not even the most powerful among the sons of men, is exempt from the chances of human life.” *Atterbury*.

**Ex-ercise**, *exerceo*, (*arceo*, I drive,) I drive forth. The terms *exercise* and *practise* are equally applied to the actions and habits of men; but we *exercise* in that where the powers are called forth, we *practise* in that where frequency and habitude of action is requisite: we may both *exercise* or *practise* a virtue, but the former is that which the particular occurrence calls forth, and which seems to demand a peculiar effort of the mind, the latter is what is done daily and ordinarily: thus we are said to *exercise* patience, fortitude, or forbearance; to *practise* charity, kindness, and benevolence.

As a noun, *exercise* is applied to the powers of the body or mind, and *practice* to the mechanical operations: we speak of the *exercise* of the memory, and the *practice* of writing. “The French apply themselves more universally to their *exercise* than any nation; one seldom sees a young gentleman who does not fence and dance.” *Addison*.

"The wise for cure on *exercise* depend ;

"God never made his work for man to mend."

*Dryden.*

**Ex-ert**, exertion, from *exero*, signifies the putting forth of power. *Exert* is often used only for an individual act of calling forth into action, *exercise* conveys the idea of repeated and continued exertion : a person who calls to another, *exerts* his voice ; he who speaks aloud for any length of time, *exercises* his lungs.

**Ex-hale**, from *exhalo*, (*halitus*, the breath,) I send forth the breath ; is used in an extended sense only, thus we say, the fens *exhale* their moisture, flowers *exhale* perfumes.

**Ex-haust**, *exhaurio*, (*haurio*, I draw,) I draw out. The idea of taking from the substance of any thing is common to the terms *spend*, *exhaust*, and *drain* (a variation of draw) ; but to *spend* is to deprive in a less degree than to *exhaust*, and that in a less degree than to *drain*. To *spend* may be applied to that which is external or inherent in a body, *exhaust* to that which is inherent, *drain* to that which is external of the body in which it is contained : we speak of *spending* wealth, of *exhausting* our strength, of *draining* a vessel of its contents.

**Ex-hibit**, *exhibeo*, (see *НАВЪ*, p. 17,) I hold or put forth. To *exhibit* is properly applied in the sense of setting forth to view, but it expresses also the idea of attracting notice ; thus, a poem is said to *exhibit* marks of genius. We *show* corporeal objects, and *exhibit* that which is the work of the mind. — A *show* consists of that which merely pleases the eye, it is not a matter either of taste or art, but merely of curiosity ; *exhibition*, on the contrary, presents some efforts of talent : we speak of a *show* of wild beasts, and an *exhibition* of paintings.

**Ex-hilarate**, *exhilaro*, (*hilaris*, cheerful,) I cause to be cheerful. To *enliven* respects the mind, *cheer* relates to the heart, *exhilarate* regards the spirits ; they all

denote an action on the frame, by the communication of pleasurable emotions.

**Exhort**, *exhortor*, I incite by words to good actions.

**Exigence**, or *exigency*, from *exigo*; usually implies a pressing necessity, that requires immediate help.

**Exile**, from *exilium*, (*solum*, the soil,) signifies to put away from one's native soil.

**Exist**, from *existo*, (see *Sisto*, p. 36,) signifies to stand by itself. See **SUBSTANCE**. *To be*, is applicable either to the accidents of things, as "God *is* good;" or to the substances themselves, as "there *is* a God;" *exist* is applicable to substances only: thus we say, "when the soul is freed from all corporeal alliance, then it truly *exists*."

*Existence* is the property of all things in the universe, *life* is the particular property communicated by the Divine Being to some parts only of his creation; *exist* is a general term, and *live* a specific term: whatever *lives*, *exists* according to a certain mode; but many things *exist* without living. "It is as easy to conceive that an Almighty Power might produce a thing out of nothing, and make that to *exist* which did not *exist* before; as to conceive the world to have had no beginning, but to have *existed* from eternity." *South*.

**Exit**, *exeo*, (see *Eo*, p. 11,) I go forth. *Exit* is a word set in the margin of plays, to mark the time at which the player goes off the stage.

" All the world's a stage,  
" And all the men and women merely players;  
" They have their *exits* and their entrances,  
" And one man in his time plays many parts."

*Shakspeare.*

**Exonerate**, from *exonero*, (*onus*, a burden,) I take off a burden; signifies, with us, to take off the burden of a charge or of guilt.

**Exorbitant**, from *exorbito*, (*orbita*, a track,) I go out of the right track; is used figuratively only: thus we speak of *exorbitant* demands.

**Ex-pand**, from *expando*, (*pando*, I spread,) signifies to open out wide, or to lay open to view by spreading out. To *spread*, may be said of any thing which occupies more space than it has done, whether by a direct separation of its parts or by an accession to the substance; but to *expand* is to spread by means of separating or unfolding the parts: a mist *spreads* over the earth, a flower *expands* its leaves. — Expansion is the opposite of contraction. “The capacious mind of man cannot be confined by the limits of the world; it extends its thoughts even beyond the utmost *expansion* of matter.” *Locke*.

**Ex-patiate**, from *expatior*, I rove about without any prescribed limits; to enlarge upon in language.

“*Expatiate* free o’er all this scene of man,  
“A mighty maze! but not without a plan.”

*Pope.*

**Ex-pect**, *expecto*, (see *SPECIO*, p. 37,) I look for. To *look for*, is a species of waiting, drawn from the physical action of the eye, and may be figuratively applied to the mind’s eye, in which latter sense it is the same as *expect*.

**Ex-pectorate**, from *ex*, and *pectus*, the breast; to discharge from the breast, by coughing and spitting.

**Ex-pedite**, *expedio*, (*pes*, the foot,) literally, I take the foot out; and, in an extended sense, get in readiness, or hasten. *Expedite* and *dispatch* are terms of higher import than *hasten*: when we speak of *expediting* and of *dispatching* a business, the former expresses a bringing forward towards an end, the latter implies putting an end to.

*Expedient*, in the sense of getting ready, supposes a certain degree of necessity from circumstances: *fit* signifies simply a suitability to circumstances: what is *expedient* must be fit, because it is called for; what is fit need not be *expedient*, for it may not be required. — The *expedient* is an artificial means, the *resource* is a natural means: a cunning man is fruitful in *expedients*, a fortunate man abounds in *resources*.

**Ex-pel**, *expello*, (*pello*, I drive,) I drive out. *Banishment* and *expulsion* both mark a disgraceful exclusion; but *banishment* is an act of government, *expulsion* is the act of a private individual, or a small community. These terms are likewise used in a figurative sense: we *banish* that which is not prudent to retain, we *expel* that which is noxious. Fears are *banished*, when they are altogether groundless; every evil passion should be *expelled* from the mind.

**Ex-pend**, *expendo*, I pay away. *Spend* (a contraction of *expend*,) implies simply, to turn to some purpose: *expend* carries with it the idea of exhausting; *waste* comprehends the idea of exhausting to no good purpose.

**Ex-perience**. [The etymology of this word is obscure, some affirm that it is compounded of *ex*, *per*, and *eo*; *eo* means I go, *pereo*, I go through, and *experientia*, the result of having been through: others trace it from *experior*, I attempt, which is said to be formed of *ex*, and *perior* or *pareo*, I bring forth.]

By the actions implied in the terms *experience*, *experiment*, *trial*, and *proof*, we endeavour to arrive at a certainty, respecting some unknown particular; the *experience* is that which has been tried, the *experiment* is the thing to be tried. *Experiment* is employed only in matters of an intellectual nature, *trial* in matters of a personal nature, *proof* in moral subjects: *experiments* confirm our opinions; *trials* direct our conduct, our taste, or choice; *proofs* determine the judgment.

**Ex-pert**, is, from *experior*, (see the preceding Article.) in the sense of "I search, or try." *Cleverness* is mental power employed in the ordinary concerns of life, it is a natural gift; *skill* is both a mental and corporeal power exerted in practical sciences, it is *cleverness* improved by extended knowledge; *expertness* and *dexterity* require more corporeal than mental power, the former is the effect of long practice, the latter arises from habit combined with agility; *adroitness* is altogether a corporeal talent, it is a species of dexterity arising from natural agility. "*Expert* men can execute and judge of particulars, one by one; but the general

counsel, and the plots and marshalling of affairs, come best from those that are learned." *Bacon*.

**Ex-piate**, *expio*, (*pius*, pious,) I make satisfaction for sin by some pious act. Both *atone* and *expiate* express a satisfaction for an offence; but *atone* is general, *expiate* is particular: we may *atone* for a fault by any species of suffering; we *expiate* crimes by suffering legal punishment.

**Ex-pire**, from *expiro*, (*spiro*, I breathe,) I breathe out; designates the last action of life. By a metaphor, the time of being is put for the life of objects; hence, we speak of a date *expiring*, and the like: "when Alexander died, the Grecian monarchy *expired* with him."

**Ex-plain**, *explano*, I make plain. To *explain* is simply to render intelligible, to *illustrate* and *elucidate* are to give additional clearness.

**Ex-pletive**, from *expleo*, I fill up; is principally used in reference to words in a sentence, which merely *fill up* without being requisite to the sense.

**Ex-plicit**, *explico* (*plico*, I fold,) I unfold. The *explanatory* is that which is superadded to clear up difficulties or obscurities, the *explicit* is that which of itself obviates every difficulty; an *explicit* letter, therefore, will leave nothing that requires *explanation*.

**Ex-plode**, *explodo*, I drive or burst out with a noise: we speak of gunpowder *exploding*.

**Ex-plore**, *exploro*, I search diligently. To *examine* expresses a less effort than to *search*, and this expresses less than to *explore*: we *examine* things that are near, we *search* for those that are hidden, we *explore* those that are unknown or very distant.

**Ex-ponent**, *expono*, (see *PONO*, p. 29,) I set forth. *Exponent* of a ratio, is the quotient arising upon dividing the antecedent by the consequent: thus, 6 is the *exponent* of the ratio or proportion which 30 hath to 5.

**Ex-port**, *exporto*, (see *PORTO*, p. 30,) I carry out.

**Ex-pose** has the same origin as **EXPONENT**.

**Ex-postulate**, *expostulo*, (*postulo*, I demand,) I demand

earnestly. We *expostulate* in a tone of authority, we *remonstrate* in a tone of complaint: he who *expostulates* passes a censure, and claims to be heard; he who *remonstrates* presents his case, and requests to be heard.

Ex-pound has the same origin as EXPOSE.

Ex-press, *expreso*, (see PREMIO, p. 30,) I press out. *Express* is used both in a literal and figurative sense: we speak of the juice of fruits being *expressed*, and of joy or sorrow being *expressed*. A word may be made to *express* one thing while it *signifies* another. [For an example see the word PREVENT.]

*Term* signifies any word that has a specific or limited meaning, *expression* signifies any word which conveys a forcible meaning. Usage determines the words, science fixes the *terms*, sentiment provides the *expression*.

Ex-pulsion has the same origin as EXPUL.

Ex-punge, *expungo*, (*pungo*, I prick,) literally, I prick out. Letters are *blotted out*, so that they cannot be seen again; they are *expunged*, so that they cannot stand for any thing; they are *erased*, so that the space may be re-occupied with writing. What is figuratively described as written in a book may be said to be *blotted out*; thus, we speak of our sins being *blotted out* by the atoning blood of Christ: when the contents of a book are in part rejected, they are said to be *expunged*.

Ex-quisite, from *exquiro*, (see QUERO, p. 31,) I search diligently; is applied to that which is excellent, and consequently to be *sought after*; thus we find the expressions, *exquisite* perfection, *exquisite* judgment.

Ex-tant, *extans*, (see SRO, p. 36,) standing out to view. The first of the weekly bills of mortality *extant*, begins the 29th of Dec. 1603.

Ex-tempore, (*tempus*, time,) without any previous care or preparation. "There have been organists, whose abilities in unstudied effusions on their instruments have almost amounted to inspiration: several of whom played better music *extempore*, than they wrote with meditation."

**Ex-tend**, *extendo*, (see **TENDO**, p. 39,) I stretch out. Figuratively, we speak of *extending* the meaning or application of a word, of *extending* one's charity, and the like. — *Comprehensive* respects quantity, *extensive* regards space: a *comprehensive* view of a subject includes all branches of it, an *extensive* view enters into minute details. *Comprehensive* is employed only with regard to intellectual objects, *extensive* is used both in the proper and in the improper sense: we speak of the powers of the mind being *comprehensive*, and of a plain, or an inquiry, being *extensive*.

**Ex-tenuate**, *extenuo*, (*tenuis*, thin,) I make thin. *Extenuate* and *palliate*, are both applicable to the moral conduct, and express the act of lessening the guilt of any impropriety. To *extenuate*, is simply to lessen guilt without reference to the means; to *palliate*, is to lessen by means of art. [*Palliate*, from *pallium*, a cloak, signifies literally to throw a cloak over a thing.] *Extenuate* is opposed to *aggravate*.

“ Speak of me as I am: nothing *extenuate*,  
 “ Nor aught set down in malice.”

*Shakspeare's Othello.*

**Ex-terminate**, *extermino*, (*terminus*, a bound,) I cast out of the bounds, or out of existence. *Exterminate* is used only in regard to such things as have life, and designates a violent and immediate action; *extirpate*, on the other hand, may designate a progressive action: the former may be said of individuals, but the latter is employed in the collective sense only: plague, pestilence, and famine, *extirpate*; the sword *exterminates*.

**Ex-ternal**, *externus*, outward. *Outward* indefinitely describes the situation, *external* is more definite in its sense, since it is employed only in regard to such objects as are conceived to be independent of man as a thinking being: we speak of the *outward* part of a building, but of *external* objects acting on the mind.



*Exterior* is still more definite, it expresses a higher degree of the *outward* or *external*; the former being in the comparative, and the two latter in the positive, degree: when we speak of any thing which has two coats, it is usual to designate the outermost by the name of the *exterior*; when we speak simply of the surface, without reference to any thing behind, it is denominated *external*.

**Ex-tinct**, extinguish, *extinguo*, I put out any thing that burns; I put an end to.

**Ex-tirpate**, *extirpo*, (*stirps*, the stem of a plant, figuratively, a race or family,) I take away and destroy the stem or support. We use the word only in an extended sense: "by the Deluge the whole human race was *extirpated*, with the exception of Noah and his family."

**Ex-tol**, from *extollo*, (*tollo*, I lift,) I lift up very high; is a reverential mode of praising; it is the act of inferiors, who thus declare their sense of a person's superiority. To *applaud* is to praise in loud terms, to *extol* is to praise in strong terms.

**Ex-tort**, from *extorqueo*, (see **TORQUEO**, p. 40,) I twist out; is to get by violence. In a figurative sense, we speak of obedience being *extorted*, and a confession being *extorted*.

**Ex-tract**, *extraho*, (see **TRAHO**, p. 40,) I draw out.

**Ex-traneous**, from *extraneus*, (*terra*, the land,) out of the land; is used to denote that which forms no necessary or natural part of a thing: a work is said to contain *extraneous* matter, which contains much matter not illustrative of the subject; "anecdotes of private individuals would be *extraneous* in a general history."

Extraneous is opposed to intrinsic.

**Ex-traordinary**, from *extra* and *ordinarius*, is that which is out of the ordinary course, and unexpected. When *extraordinary* conveys the idea of what deserves notice, it expresses much more than *remarkable*: what is *extraordinary* excites our astonishment, the *remarkable* only awakens our interest and attention.

**Ex-travagant**, from *extra*, and *vagans*, wandering; is

used only in a figurative sense: we speak of a man being *extravagant* in spending his money, or in giving praise.

**Ex-treme**, *extremus*, the end or last. We may speak of the *ends* of that which has no specific form; but we speak of the *extremities* of that only which is supposed to project lengthwise. *Extremity* is used in the proper or the improper sense, *extreme* in an improper sense: we speak of the *extremity* of a line, or of distress; but of the *extreme* of the fashion, *extreme* of joy or sorrow.

**Ex-tricate**, from *extrico*, (*trica*, a hair or noose,) I get, as it were, *out* of a *noose*: it is used only figuratively: we speak of being *extricated* from an awkward situation.

**Ex-trinsic**, from *extrinsecus*, outward; is that which forms a part or a connection, but only in an indirect form: a work is said to have *extrinsic* merit when it borrows its value from circumstances, in distinction from the *intrinsic* merit, or that which lies in the contents. Extrinsic is opposed to intrinsic.

**Ex-uberance**, *exubero*, (*uber*, fruitfulness,) I bear in great abundance. The terms *exuberant* and *luxuriant* (*luxurians*, expanding with unrestrained freedom,) are applied to vegetation in a flourishing state; but *exuberance* expresses the excess, and *luxuriance* the perfection. In a moral application, we speak of *exuberance* of fancy, and *luxuriance* of imagination.

**Ex-ult**, *exulto*, (see *SALTO*, p. 32,) literally, I jump out or about; figuratively, I rejoice exceedingly. "Devotion inspires men with sentiments of religious gratitude, and swells their hearts with inward transports of joy and exultation." *Addison*.

## F.

**FACILITY.** — **Fact.** — **Factor.** — **Faculty.** See **FACIO**, p. 11.

**Fac-totum.** One employed in all kinds of business. The word is formed of *fac*, do, *totum*, all (things being understood).

**Fanatic.** (See **FANUM**, p. 12.) Among the heathen there were a sort of priests called *fanatici*, who performed their sacrifices in a wild enthusiastic manner; and the appellation has been generally given in modern times to those who have made pretences to inspiration, and who have conducted their worship in an extravagant and licentious manner.

**Far-r-ago**, compounded of *far*, corn, grain, and *ago*, I drive, literally denoted a medley of grain of different kinds put together; with us it signifies a confused mass of things.

**Fate.** (See **FARI**, p. 12.) Fate, in a general sense, denotes an inevitable necessity depending on some superior cause; but it literally implies a *word* or *decree pronounced* by God; or a fixed sentence whereby the Deity has prescribed the order of things, and allotted every person what shall befall him.

**February**, from *Februa*, an epithet given to Juno as the goddess of purification, from *februo*, I purify by sacrifice.

**Feminine**, from *femina*, a woman. The feminine gender is that which denotes the noun or name to belong to a female.

**Figure**, from *figura*, (from *figo*, I form,) a thing which is formed. Figures or numeral characters, now used in arithmetic, were brought into Europe by the Moors of Spain, and were introduced into this country, as it is supposed, about 1130. Some have conceived that these figures were originally Indian.

*Figure*, in Grammar, is an expression that deviates from the common and natural rules of grammar, either for the sake of elegance or brevity.

*Figure*, in Rhetoric, a mode of speaking, in which words are distorted from their literal and primitive sense. The term seems to have been borrowed from the stage, where the different habits and gestures of actors, suitable to the several characters they sustained, were, by the Latins, called *figura*. Nor is it unusual for us to say of a person, both with respect to his dress and actions, that he makes a very bad or a very graceful *figure*. And as language is the dress, as it were, of our thoughts, in which they appear and are represented to others; so any particular manner of speaking may, in a more extended sense of the word, be called its *figure*; but rhetoricians have restrained the sense of the word to such forms of speech as differ from the more common and ordinary ways of expression; as the theatrical habits of actors, and their deportment on the stage, are different from their usual garb and behaviour at other times.

File, *filum*, a thread, a thin wire upon which papers are placed. A row of soldiers, standing one behind or beside another, is termed a *file* of soldiers. — The term *file*, as applied to a tool used to smooth metals, seems to have its origin from the Saxon word *feile*.

Filial, from *filius*, a son. Pertaining to a son.

Focus. The Latin word for "a fire-hearth," also for the fire itself. The *focus* of a glass is the point where the rays concur and are collected. It is thus called, because the rays being here brought together and united, their force and effect are increased; so that they become able to *burn*; accordingly it is in this point that bodies are placed to sustain the force of burning glasses or mirrors.

Folio, from *folium*, a leaf. A large book, of which the pages are formed by a sheet of paper once doubled.

Forensic, from *forensis*, belonging to courts of judicature.

Fraction and fracture. (See FRANGO, p. 15.) Fraction, in Arithmetic, a part or division of an integer or whole number. The word literally imports a broken number. Fractions are usually divided into vulgar and

decimal. Vulgar fractions, or simple fractions, are expressed by two numbers, the one placed over the other with a line between them. The lower, called the *denominator*, denotes the unit or whole that is divided into parts; and the upper, called the *numerator* of the fraction, expresses the parts given in the present case. Thus, two third parts of any thing are written  $\frac{2}{3}$ , where the denominator 3, shows that the whole line is supposed to be divided into three equal parts; and the numerator 2, indicates two of such parts.

Fraternal, from *frater*, brother.

Fratricide. See *CÆDO*, p. 4.

Frivolous, from *frio*, I crumble, is used only in a figurative sense, to denote what may be *crumbled* or reduced to nothing: thus, we speak of "frivolous objections."

Funeral. So called from the rope or torch which was borne at the procession before burial. *Funis*, a rope, *funale*, a torch made of rope.

## G.

GARRULITY, from *garrulo*, I chatter. The quality of talking too much.

Gazette. From *gaza*, wealth, is formed the Italian word *gazetta*, which denotes a small coin, given for a newspaper when they were first published. The first newspaper or *Gazette* that appeared was published in 1536 at Venice, and appeared every six months. In the library at Venice there are 30 volumes of this Gazette. Lord Chancellor Burleigh published from time to time a Gazette, called "The English Mercury," during the time we were threatened with invasion by the famous Spanish Armada, which ceased when the Armada was defeated. In 1612 appeared the first Gazette in Germany, and in 1630 the first in Paris. In this country the first daily paper was published in 1709, (during the reign of Queen Anne,) the success of which soon produced others.

**Gender**, from *genus*, kind. Gender, in Grammar, denotes a division or distinction of nouns, or names, according to the different sexes of the things they denote. This institution of genders was not made with design by the masters of language, but was introduced by custom and usage. At first, there was only a difference between the names of animals, when speaking of males and females; and, by degrees, the same regulation was extended to other things. Grammarians have only noted and allowed what usage had established. The English language, with singular propriety, following nature alone, applies the distinction of masculine and feminine only to the names of animals; all the rest are neuter; except when by a poetical or rhetorical fiction things inanimate and qualities are exhibited as persons, and consequently become either male or female. This gives the English an advantage above most other languages in the poetical and rhetorical style; for when nouns naturally neuter are converted into masculine or feminine, the personification is more distinctly and forcibly marked.

**Genitive.** (See GIGNO, p. 16.) When one thing is represented as belonging to another, in the relation of cause, origin, or author, its name has a termination given it, called the *genitive case*; and as the author is properly the owner of a thing, the genitive is also called the *possessive case*. In English, the genitive case is made by prefixing the particle *of*; or it is expressed by an apostrophe with the letter *s*, as "God's grace," formerly written, "Godis grace," or "the grace of God." Dr. Jones, in his Greek Grammar, page 194, observes, "that though the termination called the genitive case, be rendered by *of*, it means invariably *from*, *beginning*, *motive*; and this seems to be the true signification of *of*, if we regard its etymology, it being taken from *αφ*, which signifies *from*; and though custom seems to have assigned it some different undefinable meaning, it is in all cases resolvable into the sense of *from*. Thus, a table *of*

wood, is a table *from* wood, wood being the origin or beginning of it."

**Genius.** (See GIGNO, p. 16.) Genius, in mythology, a good or evil spirit whom the ancients supposed set over each person, to direct his birth, accompany him in life, and be his guard until death. It seems in the original, to be nothing else but the particular bent and temper of each person deified ; and as every one's own temper is in a great measure the cause of his happiness or misery, these Genii were supposed to share, and have an equal feeling in all the enjoyments and sufferings of the persons they attended. The Mahometans also admit the existence of Genii, supposed by them to be a class of intermediate beings, between angels and men.

*Genius* is more frequently used for the force or faculty of the soul considered as it thinks or judges: thus we say, "a happy genius," "a superior genius;" in like sense we say, "a work of genius."

*Genius* is also used, in a more restrained sense, for a natural talent, or disposition to one thing more than another ; in which sense we say, "a genius for verse." "Taste," says Dr. Blair, "consists in the power of judging: Genius, in the power of executing." \* See TALENT.

**Genu-flexion,** from *genu*, knee, and *flecto*, I bend. The act of bowing, or bending, the knee ; or rather of kneeling down.

\* Some one observed to Prince Henry of Prussia, that it was very rare to find genius, wit, memory, and judgment, united in the same person. — "Surely there is nothing astonishing in this," replied the Prince. "Genius takes its daring flight towards heaven — he is the eagle: wit moves along by fits and starts — he is the grasshopper: memory marches backwards — he is the crab: judgment drags slowly along — he is the tortoise. How can you expect that all these animals should move in unison?"

**Genus.** The Latin word for kindred, breed. In science, a class of being, comprehending under it many species; as *quadruped* is a *genus*, comprehending under it almost all terrestrial beasts. *Genus* may be said to be a class of a greater extent than *species*.

**Gerund,** from *re gerundâ*, i. e. *gerendâ*, an action being carried on; that is, an action in the state of progression. Grammarians are much embarrassed to settle the nature and character of the gerunds: they are not verbs, because they do not mark any judgment or affirmation of the mind, which is supposed to be the essence of a verb: and, besides, they have their several cases, which verbs have not. Dr. Jones, in his Latin Grammar, page 137, observes "that the Latin Gerunds, in *di*, *do*, and *dum*, are but the participle in *dus*, in the oblique cases: and as this is taken from the present participle, they have its sense, namely, an active sense. Participles express *powers* or *habits*, in action; and their tendency is to signify those powers, and not their *operation*; that is, to become *abstract nouns*: thus *learning*, *feeling*, *hearing*, assume the character of nouns. On the same principle the oblique cases of the participle, in *dus*, when alone, become in their nature abstract nouns. The *gerunds*, being thus nouns in reality, are governed like other nouns in the genitive, dative, accusative, and ablative, either with or without a preposition."

**Gladiator,** from *gladius*, a sword. The gladiators were usually slaves. Their masters made them swear that they would fight to death. To please the people, many hundreds fought one after another in one day. The annihilation of this vile practice is one of the triumphs of Christianity.

**Glebe,** from *gleba*, a clod of earth. Glebe land is most commonly used for land belonging to a parish church, besides the tithes.

**Gramini-vorous.** — **Grani-vorous.** See *Voro*, p. 42.

**Gratis.** A contraction of *gratiis*, with or by thanks. For nothing, without any other recompense than thanks.

**Gravity,** gravitation, from *gravitas*, heaviness. Gravity



is a term applied to that force by which all bodies are continually urged towards the centre of the earth. — *Gravitation.* The action which a body exerts on another body by the power of gravity. Of the nature of gravitation, nothing more is known, than that it is apparently an essential property of matter, or, at least, of all matter that hitherto has become the object of human investigation.

*Specific gravity*, is the excess of gravity in any body, above that of an equal quantity or bulk of another. A body is said to be specifically heavier than another, when under the same bulk it contains a greater weight than the other. Thus, if there be two equal spheres, each a foot in diameter; the one wood, the other lead; since the leaden one is found heavier than the wooden one, it is said to be *specifically* heavier: and the wooden one *specifically* lighter. This kind of *gravity* is also called *relative* and *comparative*; in opposition to *absolute gravity*, which increases in proportion to the quantity or mass of the body.

## H.

**HABIT.** (See HABEO, p. 17.) State of any thing. *Habit* is a disposition either of mind or body, acquired by the frequent repetition of the same act; or a facility of doing a thing, acquired by having done it frequently. Virtue is called a habit of the mind; swimming, a habit of the body. Habit differs from instinct, not in its nature, but in its origin; the latter being natural, the former acquired.

**Halcyon-days.** *Dies alcyonii.* A phrase that frequently occurs among writers, to denote a time of peace and tranquillity. The expression takes its rise from a sea-fowl, called *Halcyon*, or *alcyon*, which is said to build its nest when the weather is usually observed to be still and calm.

**Hammock**, from *hamus*, a hook, is the name given to

beds suspended by *hooks* from the ceiling, as on board ships.

**Haven**, like *habeo*, is an example of the change of letters, (*v* for *b*). *Habena* is a rein, and *haven* is a place where vessels are confined, or reined in by their cables.

**Herbi-vorous**. See *VORO*, p. 42.

**Homi-cide**. See *CÆDO*, p. 4.

**Host**. A term applied to a person who lodges another, and sometimes to the person also lodged. It was a custom among the ancients, when any strangers *asked for lodgings*, for the master of the house, and the stranger, each of them to set a foot on each side of the threshold, and swear they would neither of them do any harm to the other. By some, *Host* is supposed to be formed from *ostium* or *hostium*, as one who desires of the other *an entrance*; others from *hospes*, as if *sospes*, safe, because each of the parties sought to be *safe* while they were together.

**Human**, from *humanus*, belonging to man. — *Humanity*. The nature of man. — *Humanities*; is used plurally, for the *humaniores literæ*, that is, the study of the Greek and Latin languages, grammar, rhetoric, poetry, and the ancient poets or orators, and historians.

## I.

**IN**. — When the preposition *IN* is united to other words, it has three significations.

*1st*. It denotes the same as our English prepositions, *in*, *into*, *upon*, *over*, or *against*.

*2ndly*. It has a privative sense; that is, it marks the absence of that which is denoted by the uncompounded word: thus, active *in-active*.

*3rdly.* It has an intensive signification; that is, it marks an increased degree of action, and is equivalent to our adverb, *greatly*: thus, *lumino* is simply I lighten; and *il-luminate*, I lighten greatly.

Probably, when *IN* is found to have the second signification, it is an ellipsis of "in no degree," and in the third signification, "in a great degree."

# I.

## 1. *IN*, signifying *IN* or *INTO*, *OVER*, *UPON*, or *AGAINST*.

Illative. See <i>FERO</i> , p. 13.	Impute, <i>puto</i> , I think.
Immission, <i>missus</i> , sent.	Incarnation, <i>caro</i> , <i>carnis</i> , flesh.
Imminent, <i>minens</i> , threatening, ready to fall.	Incident, <i>cedens</i> , falling.
Immolate. See <i>MOLA</i> , p. 24.	Incision, <i>cisus</i> , cut.
Immure, <i>murus</i> , a wall.	Incite, <i>cito</i> , I move.
Impede, <i>pedes</i> , the feet.	Incline, <i>clino</i> , I bend.
Impel, <i>pello</i> , I drive.	Include, <i>claudo</i> , I shut.
Impending, <i>pendo</i> , I hang.	Inculcate, <i>calx</i> , the heel; <i>calco</i> , I use the heel, to press or stamp in the mind, as we stamp in any physical object with the <i>heel</i> .
Import, <i>porto</i> , I carry.	Incumbent, <i>cumbo</i> , I bend.
Implicate, <i>plico</i> , I fold.	Incursion, <i>curro</i> , I run.
Imprecate, <i>precor</i> , I pray.	
Impress.*	
Impugn, <i>pugno</i> , I fight.	
Impulsion, <i>pulsus</i> , driven.	

---

\* In order to keep the work within as narrow bounds as perspicuity would allow, the Latin is not given where the uncompounded word is found in the English language, as *press*, *material*, and others.

Indent, <i>dentis</i> , the teeth.	Inspect, <i>specto</i> , I look.
Induce, <i>duco</i> , I lead.	Inspire, <i>spiro</i> , I breathe.
Infer, <i>fero</i> , I carry.	Instant, <i>sto</i> , I stand.
Influence, <i>fluo</i> , I flow.	Instil, <i>stillo</i> , I drop.
Inform, <i>formo</i> , I form.	Institute, <i>statuo</i> , I place.
Infringe, <i>fringo</i> for <i>frango</i> , I break.	Instruct, <i>struo</i> , I build.
Infuse, <i>fundo</i> , I pour.	Insult, <i>salto</i> , I jump.
Ingress, <i>gradior</i> , I move.	Intrude, <i>trudo</i> , I thrust.
Inhale, <i>halo</i> , I breathe.	Intuition, <i>tueor</i> , <i>tuitus</i> , I look, I behold.
Inherent, <i>hæreo</i> , I stick.	Invade, <i>vado</i> , I march.
Initial, <i>initio</i> , I begin, form- ed of <i>in</i> , and <i>eo</i> , I go.	Invective, <i>vectus</i> , carried.
Inject, <i>jacio</i> , I cast.	Invent, <i>venio</i> , I come.
Innate, <i>natus</i> , born.	Invert, <i>verto</i> , I turn.
Inscribe, <i>scribo</i> , I write.	Invest, <i>vestio</i> , I clothe.
Insect, <i>sectus</i> , cut.	Investigate, <i>vestigo</i> , I fol- low by the footsteps.
Insert, <i>sero</i> , I sow seed.	Involve, <i>volvo</i> , I roll.
Insinuate, <i>sinus</i> , the bosom.	Irruption, <i>rumpo</i> , I break.
Insist, <i>sisto</i> , I stand.	

## 2. IN, as a PRIVATIVE.

Ignoble, <i>nobilis</i> .	<i>im-munity</i> , exemption from any duty.
Ignominy, that is, an ill name, <i>nomen</i> .	Immutable.
Ignorant, <i>gnosco</i> , I know.	Impersonal.
Illegible, <i>lego</i> , I read.	Impertinent, <i>pertinens</i> , be- longing or becoming to one.
Illicit, <i>licet</i> , it is lawful.	Impervius, <i>pervius</i> , easy to be passed.
Illiterate, <i>literatus</i> , learned.	Impious.
Immaculate, <i>macula</i> , a spot or blemish.	Implacable, <i>placeo</i> , I please.
Immaterial.	Impossible.
Immense, <i>mensus</i> , measur- ed.	Impotent, <i>potens</i> , powerful.
Immediate.	Imprudent.
Immemorial.	Impudent, <i>pudor</i> , shame.
Immoderate.	Impunity, <i>punio</i> , I punish.
Immodest.	Impure.
Immunity, <i>munus</i> , a duty ;	

Inability.	Infallible.
Inaccessible.	Infinite, <i>finis</i> , end or limit.
Inactive.	Infirm.
Inaccurate.	Inflexible, <i>flecto</i> , I bend.
Inaction.	Inimical, <i>amicus</i> , friendly.
Inadequate.	Innocent, <i>noceo</i> , I hurt.
Inanimate.	Insane, <i>sanus</i> , sound in mind or body.
Incoherence, <i>cohæreo</i> , I join or agree together.	Inscrutable, <i>scrutor</i> , I seek.
Incomprehensible.	Insipid, <i>sapor</i> , taste.
Incompetent.	Insolence, <i>solens</i> , accustomed.
Incongruous, <i>congruus</i> , suitable.	Insoluble and insolvent, <i>solvo</i> , I loosen, also I pay.
Inconsistent.	Integer and Integrity, see TANGO, p. 39.
Inconstant.	Intestate, <i>testator</i> , one that makes a will.
Incontrovertible.	Intolerable.
Inconvenient.	Intrepid, <i>trepidus</i> , fearful.
Incorporeal, <i>corpus</i> , a body.	Invalid, <i>validus</i> , strong.
Incorrect.	Invincible, <i>vinco</i> , I conquer.
Incorrupt.	Invite, <i>vito</i> , I avoid.
Incredulity.	Involuntary.
Indefinite.	Irrational.
Indelible, <i>deleo</i> , I blot out.	Irrefragable, <i>frango</i> , I break.
Indemnity, <i>damnum</i> , loss.	Irreligion.
Indignity, <i>dignus</i> , worthy.	Irregular.
Indiscriminate.	Irreparable.
Indisputable.	Irrevocable.
Indistinct.	
Ineffectual.	
Ineffable, <i>fari</i> , to speak.	
Inert, <i>ars</i> , power or art.	
Inexorable, <i>exorabilis</i> , easily to be entreated.	
Infant, <i>fans</i> , speaking.	

## 3. IN, as an INTENSIVE.

Illuminate, <i>lumino</i> , I lighten.	Immerge, <i>mergo</i> , I put into water.
Illusion, <i>ludo</i> , I play.	Impetuous, <i>peto</i> , I seek.
Illustrate, <i>lusto</i> , I lighten.	Implement, <i>pleo</i> , I fill.

Implore, <i>ploro</i> , I weep.	Innovate, <i>novo</i> , I make new.
Increase, <i>cresco</i> , I grow.	Inquire, <i>quæro</i> , I seek.
Indicate, <i>dico</i> , I show.	Intend, <i>tendo</i> , I stretch.
Inflection, <i>flecto</i> , I bend.	Inveterate, <i>velero</i> , I grow
Inflict, <i>flicto</i> , I beat.	old, continue long.

The above is merely an alphabetical list for the convenience of more easy reference to the root, or origin of the word; as, for further explanation of *infuse*, see *fundo*; *ingress*, see *gradior*; *irruption*, see *rumpo*, &c. &c., among the verbs from page 1 to page 42. These words will also be found more fully explained, in regular alphabetical order, in the following pages.

**ILLATIVE** \* (1). “*Illation* so orders the intermediate idea as to discover what connexion there is in each link of the chain, whereby the extremes are held together.” *Locke*. — “In common discourse or writing, such particles as *for*, *because*, &c. manifest the act of reasoning as well as the *illative* particles *then* and *therefore*.” *Watts*.

**Il-luminate** (3) and *enlighten* both denote the communication of light, the former in the natural, the latter in the moral, sense; we *illuminate* by means of lamps or candles, instruction *enlightens* the minds of men. *Illumine* is a poetic variation of *illuminate*.

“What in me is dark, *illumine*.” *Milton*.

**Il-lusion** (3) signifies a mockery or false show.

**Il-lustrate** (3) is to make a thing more clear; thus we *illustrate* moral truths by examples or similes. *Illustrious* is applied to that which has lustre, or to that which gives lustre; thus we speak of an *illustrious* character, and *illustrious* deeds.

**I-mage**. *Image*, (from *imitatione*, as if *imitago*,) a resemblance. *Image* is used to denote the trace or mark, which outward objects impress on the mind, by

---

\* The figures (1), (2), (3), refer to the three different significations of the preposition **IN**. See pages 192—195.

means of the organs of sense. Image also signifies an artificial representation performed by man; as in painting, sculpture, and the like. The Romans preserved the images of their ancestors with a great deal of care and concern, and had them carried in procession at their funerals and triumphs. The Jews absolutely condemn all images. The Mahometans have a perfect aversion to images; which was what led them to destroy most of the beautiful monuments of antiquity, both sacred and profane, at Constantinople. *Images*, in discourse, are defined to be in general any thoughts proper to produce expressions, and which present a kind of picture to the mind.

Im-material (2). The body is the *material* part of man, the soul is the *immaterial* part. This word is sometimes used in the sense of unimportant; a sense, Dr. Johnson says, which ought to be rejected.

Im-mediately (2) and *instantly*, or *instantaneously*, both mark a quick succession of events, but the latter in a much stronger degree than the former. — *Directly* is mostly applicable to the actions of men; *immediately* and *instantly* to either actions or events.

Im-memorial (2). "All the laws of this kingdom have some memorials in writing, yet all have not their origin in writing; for some obtained their force by *immemorial* usage or custom." *Hale*. — In a legal sense, a thing is said to be of time *immemorial*, or time out of mind, that was before the reign of our king, Edward II.

Im-mense (2) is applied to that which exceeds all calculation; the *vast* (*vastus*, extended in space,) comprehends only a very great or unusual excess: the distance between the earth and the sun may be said to be *immense*, the distance between the poles is *vast*.

Im-merge, immersion, (3). An act by which any thing is plunged into water, or some other fluid. In the first ages of Christianity baptism was performed by three immersions. The custom of immersion is said to be still preserved in Portugal.

Im-minent (1). The terms *imminent*, *impending*, and

*threatening*, are all used in regard to some evil that is exceedingly near : *imminent* conveys no idea of duration ; *impending* excludes the idea of what is momentary : a person may be in *imminent* danger of losing his life in one instant, and the danger may be over the next ; but the *impending* danger is that which has been long in existence. *Imminent* and *impending* are said of dangers that are not discoverable ; but a *threatening* evil gives intimation of its own approach. "What dangers at any time are *imminent*, what evils hang over our heads, God doth know, and not we." *Hooker*.

Im-moderate (2). What is *excessive* may exceed in a greater or less degree : *immoderate* and *intemperate* mark a positively great degree of excess, the former still higher than the latter ; *immoderate* is, in fact, the highest conceivable degree of excess.

Im-molate (1). "In most pictures of the *immolation* of Isaac, (or Abraham sacrificing his son,) Isaac is described as a little boy : this is an error."

Im-pede (1). To *hinder* is commonly employed in regard to trifling matters, or such as retard a person's proceedings in the smallest degree ; *impede* (as well as *obstruct*) is an act of greater importance, such as produces a great degree of delay : we speak of *impeding* the march of an army, of cold *impeding* the growth of plants.

Im-pel (1) is used only in a figurative sense : "anger sometimes *impels* men to commit the most imprudent actions."

Im-perative, from *imperativus*, commanding. *Imperative*, in Grammar, is one of the moods or manner of conjugating a verb, serving to express a commandment, as, "Go," "Come."

Im-pertinent (2). He who does not respect the laws of civil society in his intercourse with individuals, and wants to assume to himself what belongs to another, is *impertinent* ; if he carry this *impertinence* so far as to commit any violent breach of decorum, he is *rude*. *Impertinence* seems to spring from a too high regard



of one's self, *rudeness* from a disregard of what is due to others.

Im-pervious (2). *Impassable* is said only of that which is to be passed by living creatures ; but *impervious* may be extended to inanimate objects : a wood may be *impervious* to the rays of the sun.

Im-petus, *impetus*, a violent tendency to any point. In mechanics, it denotes the force with which a body moves, or with which it strikes another. — *Impetuosity* is the extreme of violence : an *impetuous* attack is an excessively violent attack.

Im-plement (3). Something that fills up vacancy, or supplies wants : hence an instrument of manufacture, or tools of a trade.

Im-plicate (1). To *implicate* is not so forcible as *involve*, for that which is *folded* may be folded only once, but that which is *rolled* is rolled many times. In application therefore to human affairs, people are said to be *implicated* who have taken ever so small a share in a transaction ; but they are *involved* only when they are deeply concerned.

Im-PLICIT (1) is rarely used in its primitive sense ; it is now employed to denote something that exists but is not expressed. "In the first establishment of speech there was an *implicit* compact, founded upon common consent, that such and such words should be signs, whereby they would express their thoughts one to another." — "*Implicit*. Trusting without examination. Thus, by implicit credulity, I may believe a letter not yet opened, when I am confident of the writer's veracity." *Johnson*.

Im-plore (3) signifies to act upon by *weeping*. *Begging* is the act of the poor when they need assistance ; *beseeching* and *entreating* are resorted to by friends and equals when they want to influence or persuade, but *beseeching* is more urgent, *entreating* more argumentative ; *supplicating* and *imploping* are resorted to by sufferers for the relief of their misery, and are addressed to those who have the power of averting or increasing the calamity.

**Im-ply** (1) is a variation of *implicate*. A word *signifies* whatever it is made to stand for literally; it *implies* that which it stands for figuratively or morally: it frequently happens that words which *signify* nothing particular in themselves may be made to *imply* a great deal by the tone, the manner, and the connection.

**Im-port** (1) is used as a verb in its primitive sense: we speak of the *import* of goods from a foreign country. As a noun it is used figuratively. "To draw near to God is an expression of awful and mysterious *import*." *Blair*. — The *signification* of a word is that of which it is made the sign, the *meaning* is that which a person attaches to it, the *import* is that which is carried as it were into the understanding.

**Im-possible** (3). There are two kinds of *impossibility*, physical and moral. *Physical* impossibility is that which is contrary to the laws of nature. A thing is *morally* impossible when of its own nature it is possible, but yet is attended with such difficulties, as that, all things considered, it appears impossible.

**Im-precation** (1) signifies a *prayer* by which any evil is wished to another.

**Im-prove**. The true derivation of this word is involved in some obscurity. We know that the letters *b* and *v* are frequently interchanged, therefore *im-prove* is doubtless derived from *im*, and *probus*, good; but the compound word *im-probus*, in Latin, is dishonest, *im* bearing the sense given under No. 2, p. 193. In the formation of the English word, however, we seem to have adopted the *probus*, good; and the *in*, changed to *im*, according to the signification under No. 3, of p. 194, therefore "prove," from *probus*, good, and *in*, *im*, in its intensive signification — *im-prove*, greatly or more good.

**Im-pugn** (1) is only used with us in a figurative sense. *Impugn* and *attack* are used synonymously in regard to doctrines or opinions; in which case, to *impugn* signifies to call in question, or bring arguments against; to *attack* is to oppose with warmth. To *im-pugn* is not necessarily taken in a bad sense; we may

sometimes *impugn* absurd doctrines by a fair train of reasoning.

**Im-pu-te** (1) is to *think* or judge what is *in* a thing. The actions of men are often so equivocal that it is difficult to decide whether praise or blame ought to be *imputed* to them.

**In-animate** (2). *Lifeless* and *dead*, suppose the absence of life where it has once been; *inanimate* supposes its absence where it has never been. The word is also used in a moral acceptation: a person is said to be *inanimate* when he is naturally wanting in spirits.

**In-auguration**. The coronation of a monarch; or the consecration of a prelate; so called in imitation of the ceremonies used by the Romans when they were received into the college of *Augurs*. The word comes from *inaugurare*, which signifies to dedicate a temple, or to raise any one to the priesthood, having, in order to that, first taken auguries. See **AUGUR**.

**In-carnation** (1). In theology, the act whereby the Son of God assumed the human nature; or the mystery by which Jesus Christ was made man, in order to accomplish the work of our salvation. The era used among Christians, whence they number their years, is the time of the incarnation, that is, of Christ's conception. This era was first established about the beginning of the sixth century.

**In-cendiary**, from *incendo*, I set on fire, is applied to one who is guilty of maliciously setting fire to another's house. This offence is also called *arson*, from *ardeo*, I burn. — *Incense*. Is the thing burnt. — *Incentive*. That which kindles.

**In-cident** (1). *Circumstance* comprehends in its signification whatever may be said or thought of any thing; *incident* carries with it the idea of whatever may befall, or said to befall any thing; *fact* includes in it nothing but what really is, or, is done. A narrative, therefore, may contain many *circumstances* and *incidents* without any *fact*, when what is related is either fictitious or not positively known to have happened.

*Incidental* is opposed to what is premeditated; we

speak of *incidental* remarks, that is, remarks not closely connected with the subject of conversation. "Constancy is such a firmness of friendship as overlooks all those failures of kindness, that through passion, *incident* to human nature, any man may be guilty of."

In-cision (1) usually denotes a cut made with a sharp instrument.

In-cite (1). What *incites*, acts through the medium of our desires; thus we are *incited* to perform noble actions, by the desire of distinction. — *Incentive* has a higher application for things that *incite* than the word *incitement*, the latter being mostly applied to sensible, and the former to spiritual, objects: the *incitement* of passion is at all times dangerous; a religious man wants no *incentives* to virtue, his own breast furnishes him with those of the noblest kind.

In-cline (1) is used both in a physical and in a moral sense. *Lean* and *incline* are both said of the position of bodies; that which *inclines*, leans or turns only in a slight degree; a tree may grow so as to *incline* to the right or to the left, it *bends* when it turns out of the straight course.

In an extended sense, we say the judgment *leans*, the will *inclines*; a person is said to *incline*, or be *inclined*, to a certain mode of conduct. — *Inclination* has reference to the feelings, and in this sense it is synonymous with *attachment*. "I am glad that he whom I must have loved from duty, whatever he had been, is such a one as I can love from *inclination*."

In-close and include (1) are both from *includo*, (see CLAUDE, p. 7,) I shut in a given space; the former in the proper, and the latter in an extended, signification: a yard is *inclosed* by a wall; morality as well as faith is *included* in Christian perfection. — Persons or things *comprise* or *include*; things only for the most part *comprehend*, *embrace*, and *contain*.

A person *comprises* a certain quantity of matter within a given space; he *includes* one thing within another; thus an author *comprises* his work within

a certain number of volumes, and *includes* in it a variety of interesting particulars. Arms and fishing-tackle *comprise* the personal effects of most savages; bills of mortality *include* only such persons as die of diseases. — *Inclusive*. Comprehended in the sum or number, as, "from Wednesday to Saturday *inclusive*;" that is, both Wednesday and Saturday taken into the number.

**In-cog.** Corrupted by mutilation from *incognito*, unknown.

**In-consistent** (2) marks the unfitness of being placed together; *incongruous* marks the unsuitableness of one thing to another; *incoherent* marks a want of dependence of one part upon another.

**In-corporeal** and *immaterial* (2) have always a relative sense; the *spiritual* is that which is positive: thus, God is said to be a *spiritual*, not an *incorporeal* nor *immaterial*, being.

**In-crease** (3) signifies to grow upon, or grow to, a thing. The idea of becoming larger is common to the terms *grow* and *increase*; but the former is a gradual process, the latter either a gradual or an instantaneous act. A stream *increases* by the addition of other waters; this may take place either in the course of time or suddenly; that is, by means of gentle showers or the rushing in of gentle streams.

To *increase* is either a natural or an artificial process, to *grow* always natural; thus money *increases* but does not *grow*. — *Addition* is an intentional mode of *increasing*, *accession* is an accidental mode: *augmentation* differs from *increase* less in sense than in application; the latter admits of general application, and is adapted to the colloquial style; the former is applied only to objects of higher import or cases of a less familiar nature, and is adapted to the grave style.

**In culcate** (1), with us, is to enforce by frequent admonition. "Manifest truth may deserve sometimes to be *inculcated*, because we are too apt to forget it." *Atterbury*.

**In-cumbent** (1), in law, a clerk resident on his benefice

with cure. He is called the *incumbent* of such church, because he ought to bend his whole study to discharge his cure.

In-cur (1), with us, is to become liable to punishment, reprehension, or danger.

In-definite or indeterminate (2), that which has no certain bounds, or to which the human mind cannot affix any. — *Indefinite*, in grammar, is understood of articles and other parts of speech which are not fixed to any particular time, thing, or other circumstance.

In-dent and indenture (1). *Indenture*, a writing which comprises some contract between two or more persons; so named, because *indented* at the top answerable to another part, which has the same contents.

In-dication (3). The idea of an external object which serves to direct the observer is common to the term mark, sign, token, symptom, and indication. A *mark* serves simply to guide the senses or aid the memory; *signs*, on the contrary, serve to direct the understanding. An object may be both a *mark* and a *sign*; the figure of the cross, which is used in books by way of reference, is a *mark* only; but when employed in reference to the cross of our Saviour it is a *sign*, since it conveys an idea of something else to the mind.

*Note* is properly a sign, which consists of marks, as a *note* of admiration (!); *symptom* is rather a mark than a sign, it is principally used in reference to diseases, yet it is otherwise employed sometimes; *token* is a species of *mark* in a moral sense, we speak of a *token* of friendship or esteem; *indication* is a species of *sign*, it is used in reference to that which is found in persons, we speak of *indications* of genius or goodness.

The idea of making a thing visible to another is common to the terms show, point out, mark, and indicate: to *show* is an indefinite term, one *shows* by simply putting a thing before another; *point out* is specific, as when we direct the attention of the observer in a particular manner; to *mark* is an indirect means of making a thing visible, a person may mark something in the absence of others. Persons or things *show* or

*mark*, persons only *point out*, and things only *indicate* : a look may *indicate* what is passing in a person's mind. — *Indicative*. A certain modification of a verb, showing either the time present, past, or future, and asserting what we think certain ; and, therefore, sometimes called the *declarative* mood. — *Indiction*, in chronology, a term used for a manner of counting time among the Romans, containing a cycle or revolution of fifteen years. This method of computation has no dependance on the heavenly motions. In memory of the victory obtained by Constantine in 312, by which entire freedom was given to Christianity, the council of Nice, for the honor of Constantine, ordained that the years should no longer be kept by Olympiads, which till that time had been done ; but that instead thereof the *indiction* should be made use of, by which to reckon and date their years, which hath its epocha A. D. 312, Jan. 1.

In-digenous, from *indigena*, (compounded of *indu*, in, and *geno* for *gigno*, I am born, born in the same country. Animals and plants are said to be *indigenous* in the country where they are native ; thus, potatoes are *indigenous* in America, whence they were first brought in 1623 by Sir W. Raleigh.

In-dignation (2) is a sentiment awakened by the *unworthy* conduct of others ; *anger* is a sudden sentiment of displeasure ; *resentment* is a continued anger ; *wrath* is a heightened sentiment of anger, which is poetically expressed by the word *ire* : a warmth of constitution gives rise to *anger* ; depravity of heart breeds *resentment* ; but *indignation* flows from a sense of *honor* and *virtue*. — *Indignity* signifies *unworthy* treatment.

In-distinct (2) is negative, *confused* is positive : sounds are *indistinct* which reach our ears only in part ; they are *confused* if they come in great numbers and out of all order.

In-dubitable (2), *unquestionable*, *indisputable*, *undeniable*, *incontrovertible*, *irrefragable*, are all opposed to uncertainty ; but they do not imply absolute certainty, for they all express the strong persuasion of a person's

mind rather than the absolute nature of the thing: when a fact is supported by such evidence as admits of no kind of doubt, it is termed *inluditable*; when the truth of an assertion rests on the authority of a man whose character for integrity stands unimpeached, it is termed *unquestionable* authority; when a thing is believed to exist on the evidence of every man's senses, it is termed *undeniable*; when a sentiment has always been held as either true or false, without dispute, it is termed *indisputable*; when arguments have never been controverted, they are termed *incontrovertible*; and when they have never been satisfactorily answered, they are termed *irrefragable*.

**In-duce** (1) is used only in a moral sense. Whatever *actuates* is the result of reflection, it is a steady and fixed principle; whatever *impels* is momentary and vehement, and often precludes reflection; whatever *induces* is not vehement, though often momentary: one is *actuated* by motives, *impelled* by passions, and *induced* by reason and inclination.—*Induction*, is when from several particular propositions we infer one general, as, “every terrestrial animal lives, every aerial animal lives, and every reptile animal lives; *therefore every animal lives.*” — “Mathematical things only are capable of clear demonstration; conclusions in natural philosophy are proved by *induction* of experiments, things moral by moral arguments, and matters of fact by credible testimony.” *Tillotson*.

**In-due or endue**, from *induo*, I put in. One is *invested* with that which is external, as an office or dignity; one is *endued* with that which is internal, as good qualities.

*Endow* is but a variation of *endue*, but the former usually denotes the supply of external goods, as land or money; the latter is to supply with mental excellences.

**In-dustry**. See *STRUES*, p. 38.

**In-effable** (2) and *unspeakable* have the same meaning: *unspeakable* is said of objects in general, particularly



that which is above human conception, and surpasses the power of language to describe ; as the *unspeakable* goodness of God : *ineffable* is said of such objects as cannot be painted in words with adequate force ; as the *ineffable* sweetness of a person's look.

**In-ert** (2). We speak of medicinal plants becoming *inert*, that is, losing their virtues ; the word is also used in the sense of *motionless*.—*Inertia* is a philosophical term denoting that power in matter which disposes it to continue in the same state.

**In-exorable** (2). A man is *inexorable* who turns a deaf ear to every entreaty that is made to induce him to lessen the rigour of his sentence. This term is sometimes applied to inanimate objects : justice and death are represented as *inexorable*.

**In-famous** (2) and scandalous are said of that which is calculated to excite great displeasure in the minds of all who hear it, and degrade the offenders in general estimation ; but the *infamous* seems to be that which produces greater publicity and more general reprehension than the *scandalous*, consequently is that which is more serious in its nature, and a greater violation of good morals. *Infamous* is applied to both persons and things, *scandalous* only to things : a character or transaction is *infamous* ; but a transaction only is *scandalous*.

**In-fatuate**, from *infatuate*, to make one a fool. To deprive of understanding.

**In-fer** (1). " To *infer*, is, by virtue of one proposition laid down as true, to draw in another as true."

---

" Great,  
 " Or bright, *infers* not excellence ; the earth,  
 " Though in comparison of heaven so small,  
 " Nor glistening, may of solid good contain  
 " More plenty than the sun, that barren shines."

*Milton.*

**In-ferior**, from *inferior*, lower, correlative to superior.

**In-finite** (2). That which has no limits, in which sense

God alone is infinite. "A million is full as far from infinite as one." *Denham*.—*Infinitive*, in grammar, the name of one of the moods which serve for the conjugating of verbs. The infinitive does not denote any precise time, nor does it determine the number or person, but expresses things in a loose manner, as, "to teach."

Influence (1) marks the state or power of acting upon any object so as to direct or move it.—*Credit* arises out of esteem, it depends on personal merit; *favor* arises from good-will, and may depend on the caprice of him who bestows it; there will be *influence* where there is *credit* or *favor*, but it may exist independently: we have *credit* and *favor* for ourselves, we exert *influence* over others.

Superior wisdom, age, or office, gives *authority*; superiority of talent, rank, or property, and a variety of circumstances, give *influence*: the latter commonly acts by persuasion, and employs engaging manners, so as to determine in favor of what is proposed; the former determines of itself, it requires no collatera, aid: *ascendancy* and *sway* imply an excessive degree of *influence* over the mind; the former is gradual in its process, and consequently more confirmed in its nature; the latter may be only temporary, but may be more violent. "Religion hath so great an *influence* upon the felicity of men, that it ought to be upheld, not only out of dread of divine vengeance in the other world, but out of regard to temporal prosperity."

*Tillotson*.

In-form (3) comprehends the general idea of supplying fresh knowledge, it may be a personal address or otherwise; *acquaint* and *apprize* are immediate and personal communications, the latter is used in more specific circumstances than the former.

To *make known* is to bring to light what has long been known and purposely concealed. — The *informant* is one who informs for the benefit of others; the *informer* is one who informs to the molestation of

others, it is specially applied to one who informs against the transgressors of any law.

**In-fringe** (3). We speak of *invading* and *infringing* rights; the former is an act of greater violence than the later: *invade* is used only for public privileges, *infringe* is applied to those which are private. *Infringement* and *infrac-tion* are both from *infringo*, (see FRANGO, p. 15,) the former is applied to the rights of individuals, either in their domestic or public capacity; the latter to national transactions: we speak of an *infringement* of a law, and of the *infrac-tion* of a treaty.

**In-fuse** (1), in an extended sense, is to pour principles or feelings into the mind.—*Instil* is applicable only to permanent sentiments, *infuse* may be said of any partial feeling: hence we speak of *infusing* poison into the mind by means of mischievous publications; of *in-fusing* ardor into the minds of soldiers by means of spirited addresses.

**In-genuous** and **ingenious** are both derived from *inginere*, to be inborn; the former respects the nobleness of character which is inborn, the latter respects the genius or mental powers which are inborn: we love the *ingenuous* character on account of the qualities of his heart; we admire the *ingenious* man on account of the endowments of his mind.

**Inherent** (1) denotes a permanent quality or property, as opposed to that which is transitory; *inbred* denotes a property which is derived principally from habit or by a gradual process, as opposed to the one acquired by actual efforts: *inborn* denotes that which is purely natural, in opposition to the artificial: what is *inborn* and *inbred* is naturally *inherent*; but all is not *inbred* or *inborn* which is *inherent*.

**In-nate** (1) and *inborn* are precisely the same in meaning, yet they differ somewhat in application: poetry and the grave style have adopted *inborn*; philosophy has adopted *innate*.—*Innate* is used for persons, and *inherent* for things.

**In-nocence** (2) extends no farther than the quality of not

hurting by any direct act; *guiltless* comprehends the quality of not intending to hurt; he who wishes for the death of another is not *guiltless*, though he may be innocent of the crime of murder. *Innocence* respects moral injury, and *harmless* physical injury: a diversion is *innocent* which has nothing in it likely to corrupt the morals; a game is *harmless* which is not likely to inflict any wound.

In-nuendo, from *innuo*, I nod, or make signs with the head. An oblique hint.

In-quire (3). We *ask* for general purposes of convenience; we *inquire* from motives of curiosity; we *question* and *interrogate* from motives of discretion.

*Examinations* and *inquiries* are both made by means of questions; but the former is an official act for a specific purpose, and the latter is a private act for purposes of convenience and pleasure: students undergo *examinations* from their teachers; they pursue their *inquiries* for themselves.

*Curiosity* is directed to all objects that can gratify the inclination or understanding; *inquisitiveness* to such things only as satisfy the understanding: *curious* and *inquisitive* may be both used in a bad sense; *prying* is never used otherwise than in a bad sense.

In-scrutable (2) and unsearchable are terms applied to the Almighty, but not altogether indifferently; for that which is unsearchable is not set at so great a distance from us as that which is *inscrutable*. The mysterious plans of providence as frequently evinced in the affairs of men are altogether *inscrutable*. "We should contemplate reverently the works of nature, the *inscrutable* ways of providence, and all the wonderful methods of God's dealings with men." *Atterbury*.

In-sect (1). Insects may be considered as one great tribe of animals; they are called *insects* from a separation in the middle of their bodies, whereby they are cut into two parts, which are joined together by a small ligature, as we see in wasps and common flies.

**In-sinuate** (1) is to introduce gently into the mind of another: we *hint* at a thing from uncertainty; we *suggest* a thing from prudence and modesty; we *intimate* a thing from indecision; we *insinuate* a thing from artifice. *Insinuate*, like *ingratiate*, is employed to express an endeavour to gain favour; but they differ in the circumstances of the action; a person who *insinuates* himself adopts every art to steal into the good-will of another; but he who *ingratiates* adopts unartificial means to conciliate. *Insinuate* may be used for unconscious agents: we speak of water insinuating itself into a porous body.

*Insinuation* and *reflection* both imply such remarks as are directed towards an individual with a bad intent; the first respects the honor, moral character, or intellectual endowments of the person; the latter respects his conduct towards another.

**In-sist** (1) and **persist** are both from *sisto*, I stand, and express the idea of resting or keeping to a thing; but the first signifies to rest on a point, and the second to keep on with a thing, to carry through; we *insist* on a matter by maintaining it, we *persist* in a thing by continuing to do it; we *insist* by the force of authority or argument, we *persist* by the mere act of the will.

**In-solence** (2) and **im-pudence** (2) are the strongest degrees of *impertinence*; but *impudence* is said of such things as reflect disgrace upon the offender, and spring from a low depravity of mind; *insolence* originates from a haughtiness of spirit.

**In-soluble** and **in-solvent** (2). *Insolvent* is a term applied to such persons as have not wherewithal to pay their debts. A person dying, and not leaving estate sufficient to discharge these, is said to die insolvent.

**In-spire** (1), at present, expresses the communication of a strong moral sentiment or passion; we speak of *inspiring* with courage, or with a thirst for knowledge. *Inspiration*, among divines, is "when an overpowering impression of any proposition is made upon the mind by God himself, that gives a convincing and in-

dubitable evidence of the truth and divinity of it. So were the prophets and the apostles *inspired*.'  
*Watts.*

**In-stalment.** A placing a person in a dignity, as that of a chancellor in one of our universities, &c. The word is derived from *in* and *stallum*, a term used for a seat in a church, or a bench in a court of justice. *Instalment* is likewise used for the ceremony, whereby the Knights of the Garter are placed in their rank in the chapel of St. George, at Windsor; and on many other like occasions. This is sometimes also called *installation*.

**In-stant** (1) signifies the point of time that stands as it were over our heads, wherein we perceive no succession; or it is that which takes up the time of only one idea in our minds. *Instant* expresses a shorter space of time than *moment*. *Instance* denotes that which stands or serves as a resting point. "We find in history *instances* of persons who, after their prisons have been flung open, have chosen rather to languish in their dungeons, than stake their miserable lives and fortunes upon the success of a revolution."  
*Addison.*

The *example* consists of moral or intellectual objects, and is set forth by way of instruction or illustration; the *instance* consists of action only; rules are illustrated by *examples*, characters by *instances*.—*Immediately* is negative, it expresses simply that nothing intervenes: *instantly* is positive, signifying the very existing moment in which the thing happens.

**In-stigate**, from *instigo*, (*stigo*, I prick,) I urge forward by pricking. To urge any body to commit a crime.

**In-stil** (1) now signifies to make sentiments as it were drop into the mind.

**In-stinct**, *instinctus*, (*instinguo*, I stir up or stimulate,) a motion arising from inward cause. *Instinct* has been defined to be a tendency implanted in the minds of animals, when under the influence of certain feelings, to perform, independently of all teaching and

experience, certain actions necessary for the preservation of the individual.

*Instinct*, in brutes, bears some analogy to *reason* in man; but *instinct* is the operation of the principle of animal or vegetable life, by the exercise of certain innate powers; *reason* is the operation of the principle of intellectual life, by the exercise of observation and experience.

**Institute** (1) signifies to fix or form, according to a certain plan, for a specific purpose; laws and communities are *instituted*: thus we say, Moses *instituted* the ceremonies of the old law; and Jesus Christ *instituted* the sacraments of the new. To *establish* is to fix in a certain position what has been formed; schools and various societies are *established*. In the former case something new is supposed to be framed, in the latter case it is supposed only to have a certain situation assigned to it.

**Instruct** (1). The communication of knowledge is the idea common to the terms *inform*, *instruct*, and *teach*: to *inform* is applicable to matters of general interest; to *instruct* is applicable to matters of serious concern; to *teach* respects matters of art or science: *inform* and *teach* are employed for things as well as persons, *instruct* only for persons.

**Instrument**. From the same origin as **INSTRUCT**. That by means whereof something is furnished or done.

**In-sult** (1) is an attack made with insolence; an *affront* is a mark of reproach shown in the presence of others.

— *Indignity* respects the feeling of the person offended; *insult* respects the temper of the offending party.

**In-ter** (2). *Integers*, in arithmetic, denote whole numbers, in contradistinction to fractions. — *Integral*, or *integrant*, is applied to distinct parts of a whole, which may subsist apart. Division is into *integrant* parts; but chemical decomposition into *constituent* parts, or elementary substances. — *Integrity*. The state of being whole and free from corruption.

Intellect, intelligence, from *intelligo*, (*inter*, among, *lego*, I choose.) *Understanding* is employed to describe a familiar and easy operation of the mind in forming distinct ideas of things. *Intellect* is employed to mark the same operation in regard to higher and more abstruse objects.

*Intellect* describes the power, and *intelligence* the exercise of the power: we speak of *intelligence* as displayed in the countenance of a child, whose looks evince that he has exerted his *intellect*. — The *mind* comprehends the thinking faculty in general with all its operations; the *intellect* includes only that part of it which consists in understanding and judgment: *mental* is opposed to corporeal; *intellectual* to sensual. There cannot be *genius* or *talent* without *intellect*; but there may be *intellect* without *genius* or *talent*. See TALENT.

Intend (3) signifies to bend the mind towards an object; to *mean* is simply to have in the mind; *intent* is said only of the person or mind; *intense* qualifies things in general: a person is *intent* when his mind is on the stretch towards an object; his application is *intense* when his mind is for a continuance closely fixed on certain objects. We speak also of *intense* heat, or *intense* cold. “*Intention* is when the mind, with great earnestness and of choice, fixes its view on any idea, considers it on every side, and will not be called off by the ordinary solicitation of other ideas.” *Locke*.

INTER. — IN, joined to TRANS, forms INTER, INTRA, and INTRO. “The place expressed by IN, may be surrounded by other bodies; and to get at the situation, it may be necessary to go *over*, or *through*, the encircling medium, which pas-



sage is sometimes denoted, in English, by *in*, *through*. When two or more bodies are on different sides, the enclosed object is said to be *between* or *among* these bodies. When the place is supposed to be a cavity, we say that the thing contained is *within*. The former of these situations is generally indicated, in Latin, by *inter*, and the latter by *intra* or *intro*. Whence, *intrare*, to pierce or *go in*, and our verb *to enter*." *Booth*.

**INTER-CALARY.** — *Intercalary* Day denotes a day (as the 29th of February,) inserted out of the common order, to preserve the equation of time : the word is formed from *inter* and *calere*, to call with a loud voice ; because the day inserted, was, among the Romans, proclaimed by the priest with a loud voice.

**Inter-cede**, from *intercedo*, (see *CEDO*, p. 6,) I move between ; is to act between two parties, with a view of reconciling their differences. One *intercedes* or *interposes* for the removal of evil, one *mediates* for the attainment of good.

**Inter-course**, from *intercurro*, (*curro*, I run,) I run between ; is used only in an extended sense : thus, we speak of an exchange of commodities being a commercial *intercourse*.

**Inter-dict**, from *interdico*, (see *DICO*, p. 9,) I put forth an order that something shall not be done. A censure inflicted by a pope or bishop, suspending the priests from their functions, and depriving the people of the use of sacraments, divine service, and Christian burial. In the year 1169, Pope Alexander III. put all England under an *interdict*, forbidding the clergy to perform any part of divine service, except the baptizing of infants, taking confession, and giving absolution to dying penitents. In the reign of King

John, the kingdom of England lay under a papal *interdict* for above six years; it began A. D. 1208.

**Inter-est**, from *est*, it is, and *inter*, amongst; signifies, having a share in any thing: we have an *interest* in whatever touches or comes near to our feelings, or our external circumstances; we have a *concern* in that which respects our external circumstances. "To love our native country, and to study its benefit and its glory, to be *interested* in its concerns, is natural to all men." *Dryden*.

**Inter-fere**, (*fero*, I bear,) literally, is setting one's self between; it has nothing conciliating in it, like *intercede*; nothing authoritative in it, like *interpose*; nothing responsible in it, like *mediate*: it may be useful, or it may be injurious; it may be authorized or unauthorized. "So cautious were our ancestors in conversation, as never to *interfere* with party disputes in the state." *Swift*.

**Inter-jection**, *interjicio*, (see *JACIO*, p. 18,) I throw between. *Interjection*, in grammar, an expression used to denote some sudden motion or passion of the mind: as Oh! Oh! These exclamations, uttered in a strong and passionate manner, are considered by some writers as the first elements or beginnings of speech. As the greatest part of the expressions used on these occasions are taken from nature alone, the real *interjections* in most languages are monosyllables: and as all nations agree in those natural passions, so do they agree in the signs and indications of them.

Some deny that *interjections* are words, or any part of speech; and make them mere natural signs of the motions or passions of the mind, expressed by inarticulate sounds; but as these passions must be represented in discourse, the *interjection* has a good foundation in nature, and is a necessary part of speech.

**Inter-lude**, *interludens*, (*ludo*, I play,) playing between.

— *Interlude* An entertainment exhibited on the theatre between the acts of a play, to amuse the spectators while the actors take breath and shift their

dress ; or to give time for changing the scenes and decorations. — *Interludes* usually consist of songs, dances, feats of activity, concerts of music, &c.

*Inter-mit*, from *intermitto*, (see *Mirro*, p. 23,) I send between ; is to cease occasionally : to *cease* respects the course of things, things *cease* of themselves ; *stop* respects some external action, *rest* is a species of cessation that regards labour or exertion. That which *ceases* or *stops* is supposed to be at an end ; *rest* or *intermission* supposes a renewal.

*Inter-pose*, *interpono*, (see *Pono*, p. 29,) I place between ; is used principally in an extended sense : thus one *interposes* between two persons who are disputing, to prevent them from going to extremities : we speak also of the *interposition* of divine providence.

*Inter-pret*, from *inter* and *partes*, (that is, *linguas*, tongues ; ) is to get the sense of one language by means of another ; it is sometimes used in an extended sense : thus, " it is the characteristic of good nature, to *interpret* the looks and actions of men as favourably as it is possible." — *Interpreter*. A person who explains the thoughts, words, or writings of some other, which before were unintelligible.

*Inter-regnum*, (*regnum*, a government,) the time a throne is vacant by the death of one prince and the accession of another.

*Inter-rogate*, (*rogo*, I ask,) is to ask alternately, or an asking between different persons.

*Inter-rupt*, (*rumpo*, I break,) to break in between, so as to stop the progress.

*Inter-sect*, (see *Seco*, p. 33,) to cut or divide each other ; to meet and cross each other.

*Inter-sperse*, (see *Spargo*, p. 37,) to scatter here and there among other things.

*Inter-stice*, (see *Sisto*, p. 36,) a space between one thing and another.

*Inter-val*, (*vallum*, a fence,) literally, the space between the stakes which formed a Roman intrenchment ; and by an extended application, it signifies every space.

— *Interval* is now used to express the distance or space between two extremes, either in time or place.

**Inter-vene**, (see **VENIO**, p. 41,) to *come* between: *intermediate* signifies being in the midst, between two objects; the *intermediate* is applicable to space and time, *intervene* either to time or circumstances.—*Intervention* is said of inanimate objects, *interposition* is said only of rational agents.

---

For **IN**, see p. 191.

**Interment**, or **enterment**, *in* and *terra*, the earth. The act of laying a deceased person in the ground. The ancients did not *inter* their dead; they burnt them, as the Indians do at this day. The Abyssinians, in lieu of *interring* their dead, shut them up in the bodies of trees, made hollow for this purpose.

**In-testate** (2). A person who dies without making a will. Heretofore, those who died *intestate* were held accursed; as every person was enjoined to bequeath a part of his estate to the church, for the safety of his soul; which a person who neglected to make a will, and to leave a legacy to the church, was judged to have abandoned.

**In-timacy**, *intimus*, innermost, known to the innermost recesses of the heart. A slight knowledge of one constitutes an *acquaintance*; to be *familiar* requires an acquaintance of some standing; *intimacy* requires such an acquaintance as is supported by friendship: an *acquaintance* with a subject is opposed to entire ignorance, *familiarity* with it is the consequence of frequent repetition, and *intimacy* arises from a steady and thorough research.

**In-toxication**, (*toxicum*, a poison,) signifies, literally, im-bued with a poison.

**Intrepid** (2) marks the total absence of fear; *undaunted* is unmoved at the prospect of danger. *Intrepidity* and *undauntedness* denote a higher degree of fearlessness

than *boldness*: *boldness* is confident, it forgets the consequences; *intrepidity* is collected, it sees the danger and faces it with composure; *undauntedness* is associated with unconquerable firmness and resolution, it is awed by nothing.

*In-tricate* has its origin from *trica*, the small hairs used to ensnare birds.— *Complexity* and *complication* both convey less than *intricacy*; *intricate* is that which is very complicated.

*In-trigue* has the same origin as *INTRICATE*. *Intrigue* is used to signify the plot of a play, or romance; or that point wherein the principal characters are the most embarrassed, through the artifice and opposition of certain persons, or the unfortunate falling out of certain accidents and circumstances.— *Intrigue*, in common language, is used to denote a plot; a private transaction in which several parties are engaged, and usually an affair of love.

*In-trinsic*, from *intrinsecus*, on the inside. A term applied to the real and genuine value of any thing; in opposition to the *extrinsic*, apparent, or popular value.

*Intro-duce*, from *introduco*, (*intro*, within, and *duco*, I lead;) I lead in.

*In-trude* (1) is to thrust one's self into a place, *encroach* is to creep as it were into a place: a man is an *intruder* who is an unbidden guest at the table of another; he is an *interloper* when he joins any society in such a manner as to obtain its privileges without sharing its burdens.

*In-tuition* (1). The act whereby the mind perceives the agreement or disagreement of two ideas, immediately by themselves, without the intervention of any other: in which the mind perceives the truth, as the eye doth the light, only by being directed to it. Thus the mind perceives that white is not black; that three are more than two, and equal to one and two.

*In-vade* (1) is to march in; it has an improper as well

as a proper signification: "King John *invaded* the rights of the barons in so arbitrary a manner as to provoke their resistance."—"William the Conqueror *invaded* England in the year 1060."

In-valid (2) is, literally, one not strong: an *invalid* is so denominated from his wanting his ordinary share of health and strength; a *patient* is one who is labouring under some bodily suffering: old soldiers are called *invalids*, who are no longer able to bear the fatigues of warfare.—To *weaken* is said both of persons and things, to *invalidate* is said of things only: we *weaken* the force of an argument by an injudicious application; we *invalidate* the claim of another by proving its informality in law.

In-vec-tive (1) and *abuse* both denote harsh and unseemly censure: *abuse* is dictated by anger, and is mostly addressed by word of mouth to the individual; *invective* is dictated by party spirit or an intemperate warmth of feeling in matters of opinion, and is communicated mostly by writing.

*Inveigh* and *declaim* agree in the sense of using the language of displeasure against any person or thing; *declaim* is used generally, *inveigh* particularly: public men and public measures are subjects for the *declaimer*, private individuals afford subjects for *inveighing*; the former is under the influence of particular opinions or prejudices, the latter is the fruit of personal resentment and displeasure.

In-vent (1) signifies, literally, to come at or light upon.

The merit of *inventing* consists in newly applying or modifying the materials which exist separately; the merit of *discovering* consists in removing the obstacles which prevent us from knowing the real nature of the thing: the astronomer *discovers* the motions of the heavenly bodies by means of the telescope which has been *invented*.—*Invent* is employed as to that which is the fruit of one's own mind; Mahomet's religion consists of nothing but *inventions*; *feign* is employed as to that which is unreal; the heathen poets *feigned* all

the tales which constitute the mythology or history of their deities : to *frame* is employed as to that which requires deliberation and arrangement : Psalmanazar *framed* an entire new language, which he pretended to be spoken in the island of Formosa. — *Invention* denotes the act of finding any thing new ; or the thing thus found. — *Invention* is also used for the discovery of any thing hidden. Thus on the 3d of May a festival is celebrated to commemorate the *invention* or finding of a wooden cross, supposed to be the true one, by Helena, the mother of Constantine the Great.

*In-vert* and *in-verse* (1). *Inverse ratio*, is that in which more requires less, or less requires more. As for instance, in the case of light from a luminous object, the light received is less at a greater distance, and greater at a less distance ; so that more as to distance gives less as to light. This is usually expressed by the term *inversely*, or *reciprocally*, as the square of the distance. — *Inversion*. Change of order or time, so that the last is first, and the first last ; or change of place, so that each takes the room of the other.

*In-vest* (1), literally, to clothe in any thing ; it is also used in an extended sense : we speak of a monarch being *invested* with supreme authority.

*In-vestigate* (1) is, literally, to seek by the traces or footsteps ; it is used with us only in an extended sense : physicians *investigate* the causes of diseases ; magistrates *investigate* doubtful and mysterious affairs. A *research* is a remote inquiry, an *investigation* is a minute inquiry, a *scrutiny* is a strict examination.

*Invidious*, from *invideo*, I look at with an evil eye ; is applied to what causes ill-will : *envious* (a variation of *invidious*,) signifies having ill-will. A task is *invidious* that puts one in the way of giving offence ; a person is *envious* when the prospect of another's happiness gives him pain.

*In-vite* (2) signifies the contrary of avoiding, *viz.* to seek or ask : that is *attractive* which draws the

thoughts towards itself; that is *alluring* which awakens desire; that is *inviting* which offers persuasion; that is *engaging* which takes possession of the mind.

**In-undate**, (*unda*, a wave,) to flow into. The *overflow* bespeaks abundance; to *inundate* bespeaks not only abundance but vehemence: when it *inundates* it flows in faster than is desired, it fills to an inconvenient height. These terms are also used in an improper sense: the heart is said to *overflow* with grief or joy; a country is said to be *inundated* with foreigners when numbers intrude themselves to the annoyance of the natives.

**In-vocation** (1), in Theology, an act whereby we adore God, and call on him for assistance.

*Invocation*, in Poetry, an address at the beginning of a poem, wherein the poet calls for the assistance of some god, particularly of his muse, or the deity of poetry. It may be observed, that the deities invoked are not looked on as divine personages from whom the poets expect any real assistance. Under the name of Muse they wish for the genius of poetry, and for the qualities necessary for the execution of their design. These are mere allegories, or manners of expressing themselves poetically; just as when they personify and make gods of sleep, of fame, and other natural and moral things; and thus the Muses come to be of all ages, countries, and religions. There are Pagan, Christian, Greek, Latin, and English Muses.

**In-volve** (1), literally, to roll into, but it is principally used in a figurative sense; thus we speak of a man being *involved* in debt or difficulties.

“ One death *involves*

“ Tyrants and slaves.”

*Thomson.*

**Ir-rational** (2), (*ratio*, reason,) is employed to express the want of reason, or a deficiency in the exercise of



this faculty: *irrational* is not so strong a term as *foolish*, it is applicable more frequently to the thing than to the person; *foolish* is applicable to the person as well as to the thing.

**Ir-refragable** (2) signifies, literally, not to be broken, but it is now used only in a figurative sense: when arguments have never been satisfactorily answered they are termed *irrefragable*.

**Ir-ritate**, (*irrito*, a frequentative from *ira*, anger,) is to excite anger.

**Ir-ruption**, from *irrumpe*, I break in violently; is used, principally, to designate an irregular and impetuous movement of undisciplined troops; *invasion* is the act of a regular army. "The study of ancient literature was interrupted in Europe, by the *irruption* of the Goths and Vandals."

**Item**, from *item*, also, again, a second time. *Item* is a word used in a list of things to denote any article added to the former ones.

**Itinerant**, from *itineror*, I go a journey. (*Itineror* is derived from *iter*, a road, or the act of going on the road; and *iter* is from *eo*. See *Eo*, p. 11.)

## J.

**JOURNAL**. (See *DEUS*, p. 9.) An account kept of daily transactions.—*Journey*. The travel of a day.

———— "Scarce the sun  
" Had finished half his *journey*."

*Milton.*

**Judge**, from *judico*, (which is formed of *jus*, see *Jus*, p. 18, and *Dico*, p. 9,) I speak what the law dictates. I give sentence.—*To judge*, is sometimes used in the sense of, to pass severe censure, to doom severely; but this is a sense seldom found except in the Scripture. "*Judge* not, that ye be not *judged*." *Matt.* vii. 1. See also, *Luke* vi. 37.

**July**, from *Julius*, the second name of Caius Julius Cæsar, who was born in this month.

**June**, from *Junonius*, belonging to Juno. This name was given to the month, because there were festivals in honour of Juno in it. Some derive it à *junioribus*, this being for the young people what the month of May was for the old ones, a time of holiday.

**Junior**, from *junior*, the younger. *Junior* is the correlative of *Senior*.

**Juxta-position**, from *juxta*, near, and position. (See *PONO*, p. 29.) The state of being placed by each other.

## L.

**LABOR** is derived, it is said, from *labo*, I fall or faint, because labour causes faintness.

**Language**, from *lingua*, a tongue. We may define *language*, if we consider it materially, to be letters forming and producing words and sentences; but if we consider it according to the design thereof, then *language* is apt signs for the communication of thoughts. The term *language* originally signified only the use of the "tongue" in speech. Analogy has extended its meaning to all intentional modes of communicating the movements of the mind: thus we use the expressions, "articulate language," "written language," "the language of gesture," "language of the eyes."—*Linguist*. A man skilful in languages. It was a saying of the Emperor Charles V. "that so many languages as a man understands, so many times he is a man."

**Latitude**, from *latitudo*, breadth. *Latitude*, in geography, the distance of a place from the equator. *Latitude*, in astronomy, is the distance of a star from the ecliptic.

**Laudable**, worthy to be praised, is from *laudo*, I praise.

**Longitude**, from *longitudo*, length. *Longitude* of a

place on the earth denotes its situation east or west : its latitude, which is reckoned from the equator, denotes its situation north or south. *Longitude* of a star, is the distance of its place from the vernal equinoctial point.

Lucubration, from *lucubro*, (*lux, lucis*, light,) I study or work by candle-light.

Lunatic, from *luna*, the moon, is a term applied to persons of insane minds, on account of the supposed influence of the moon on such individuals.

## M.

MAGISTRATE. See MAGNUS, p. 22.

Major. A Latin term, which signifies greater. Hence *majority*, the greater number. *Majority* is the contrary to *minority*.

Mani-fest, from *manus*, the hand, and *festus*, a participle of *fendo*, (see p. 13,) in a primary sense, signifies the quality of being so near that it can be laid hold of by the hand ; thus we speak of a ship's *manifest*, that is, a draught of the cargo, showing what is due for freight. To *manifest* is to make plain. See p. 126.

Mandate. See Do, p. 10.

Master. See MAGNUS, p. 22.

Matricide. See CÆVO, p. 4.

Maxim, from *maximum*, the greatest ; a general principle, a leading truth. " That the temper, the sentiments, and the morality of men, is influenced by the example and disposition of those they converse with, is a reflexion which has long since passed into proverbs, and been ranked among the standing *maxims* of human wisdom." *Rogers*.

May, from *Maia*, the mother of Mercury ; sacrifices being offered to her on the first of this month.

Mayor, corrupted from *major*, one who is greater than others. *Mayor* is the title given to the chief magistrate of a corporation, who, in London and York, is called *Lord Mayor*.

**Medi-tate**, from *meditatus*, participle of *meditor*, (which is probably formed of *medius*, the middle, and *ito* I go often, or I go much;) to occupy the mind in the examination of a thought, or the execution of any design.

**Medi-terranean**, from *medium*, the middle, and *terra*, the earth. Something enclosed within land. *Mediterranean*, is more particularly used to signify a large sea, which flows between the continents of Europe and Africa.

**Memento**. A Latin word which signifies, do thou remember; with us it denotes a hint to awaken the memory. "Is not the spectacle of other people's death a *memento* sufficient to make you think of your own?" — *Memorandum*. A thing to be remembered.

**Meridian**. See *DEUS*, p. 9.

**Merit**, from *moritum*, that which is deserving of a reward.—"The mind which is imbued with a love of knowledge, should pause on the accounts of noble characters, till it borrow something of their greatness; for *merit* is reflective, and is caught by being deeply meditated. It passes, like heat, into that which for any length of time preserves an intimate contact with it; it tinges with the hue of eternity, whatever lingers within the sphere of its influence."

**Mile**. The mile is of different extent in different countries. The Roman and Italian, or geographical, mile contains a thousand paces, *mille passus*, whence the term *mile* is derived.

**Militia**. A collective term understood of the bodies of soldiers, or persons who make a profession of arms. The word comes from the Latin, *miles*, a soldier; and *miles*, from *mille*, which was anciently written *mile*: for in levying soldiers at Rome, as each tribe furnished a thousand, (*mille* or *mile*,) whoever was of that number was called *miles*.

**Militant**, (from *militans*, fighting,) a term applied to the church of Christ on earth, being still *engaged in warfare* with sin. "The state of Christians in this world is frequently compared to a state of warfare,

and this allusion has appeared so just, that the character of *militant* has obtained, as the common distinction of that part of Christ's church sojourning here in this world, from that part of the family at rest." *Rogers*.—The Romanists divide the church into militant, patient, and triumphant: the *militant* is on earth; the *patient* or passive, they place in purgatory; and the *triumphant* in heaven.

**Mille-nnium**, compounded of *mille*, a thousand, and *annus*, a year. A term literally signifying a *thousand years*; chiefly used for the time of our Saviour's expected second appearance and reign upon earth. "The opinion of the *millennium* was never generally received in the Christian church, and there is no just ground to think it was derived from the Apostles." *Whitby*.

**Minister**, *minus*, less, one less than another: one acting under superior authority.

**Minor**. A Latin term, literally denoting "less," used in opposition to *major*, greater. *Minor*, denotes a person under age, (that is, under the age of twenty-one,) who, by the laws of this country, is not yet arrived at the power of administering his own affairs, or in the possession of his estate.

**Minute**, from *minutus*, small. *Minute*, in the computation of time, is used for the sixtieth part of an hour. *Minute* is also used to signify a short sketch of any thing hastily taken in writing. In this sense we say, the *minutes* of the proceedings of the House of Lords, &c.

**Miracle**, from *miraculum*, a wonder. "A *miracle* is a sensible suspension or controlment of, or deviation from, the known laws of nature. Now, nature is the assemblage of created beings: these beings act upon each other, or by each other, agreeably to certain laws, the result of which is, what we call the *course* or order of nature. These laws are invariable: it is by them God governs the world. He alone established them; he alone therefore can suspend them.

Effects, which are produced by the regular operation of these laws, or which are conformable to the established course of events, are said to be *natural*; and every palpable deviation from the constitution of the natural system, and the correspondent events in that system, is called a *miracle*." See *Deism Refuted*, by Rev. T. H. Horne.

Miscellany, from *misceo*, I mix. A mass formed out of various kinds.

Miser, from *miser*, miserable. A term applied to one who in wealth makes himself *miserable* by the fear of poverty.

Mission, from *missio*, (see *Mitto*, p. 23,) a term used, among the Romans, to signify the emperor's sending to rescue a wounded gladiator from his antagonist. — *Mission*, in theology, denotes a power or commission to preach the Gospel. Jesus Christ gave his disciples their *mission* in these words, "Go, and teach all nations."

Mob. (See *Moveo*, p. 24.) A tumultuous assemblage of persons are named the "mob," or the "mobility," from their readiness to *move*, or to be *moved*.

Moment, from *momentum*, (*moveo*, I move,) that which causeth motion, or that which is in motion. A short space of time is sometimes called a moment.

Money, from *moneta*, which is said to be derived from *moneo*, I advise or mark, that is, show by some mark the weight and fineness of the metal of which coin is composed.

Monster, a mis-shapen creature. Any thing out of the common course of nature. The ancients looked on such productions as "warnings" from Heaven, whence the origin of the term: *monstrum* is from *moneo*, I teach or warn, or put in mind of a thing.

Mood, from *modus*, a manner. *Mood*, in grammar, is used to signify the different *manners* of conjugating verbs, agreeably to the different actions or affections to be expressed; as showing, commanding, &c. With respect to the origin of moods, it may be observed,

that verbs are of that kind of words which signify the *manner* and form of our thought ; of which the principal is affirmation. See **INDICATIVE**. Verbs are also formed to receive different inflexions, as the affirmative regards different persons and different times ; whence arise the tenses and persons of verbs.

## N.

**NECESSITY**. See **CEDO**, p. 6.

**Ne-uter**, from *ne*, not, and *uter*, either of the two. —

*Neuter* gender. See **GENDER**. — *Neuter* verb. See **VERB**.

**Nin-compoop**, a corruption of *non*, not, and *compos*, in one's right senses, is used by Addison to signify a fool.

**Nominative**, from *nomino*, I name. — *Nominative* case. See **CASE**.

**Nostrum**, from *nostrum*, our own. A medicine, the composition of which is not made public, but remains in some single hand.

**November**, from *novem*, the ninth. *November* is the *ninth* month reckoning from March, which was, when the Romans named the months, accounted the first.

**Nucleus**, from *nux*, *nucis*, a nut ; a term applied to any thing around which other matter is assembled, as the kernel of a *nut* is enclosed in the shell.

## O.

**OB**, which chiefly denotes the action of *placing before*, or *in front* or *opposite*, or on the *surface*, serves to intimate something *before*, in the way of opposition, or precaution ; it may serve to denote *around*, *every where*, *all over* : sometimes it

denotes a *bad quality*, so as to offend or hurt, and sometimes it may serve to decrease. **OB** becomes *oc*, *of*, *op*, as *occur* for *obcur*, *offer* for *obfer*, *oppose* for *obpose*.

**OB-DURATE** (*durus*, hard,) is employed only in a moral sense, and is principally applied to a mind obstinately bent on vice.

**Ob-edience**, from *obedio*, (a change of *ad*, to, and *audio*, I hear,) I listen to and submit to the will or orders of another; is a course of conduct conformable either to some specific rule, or the express will of another: thus, we show our *obedience* to the law, by avoiding the breach of it; we show our *obedience* to the will of God, by making that will the rule of our life.

**Ob-ject**, from *objecio*, (see **JACIO**, p. 18,) I throw in the way; is literally that which lies before one. The particular point to which our efforts are directed, and which is had always in view, is termed our *aim*: we pursue our *object* by taking the necessary means to obtain it, it becomes the fruit of our labour.

To *object* is to cast in the way, to *oppose* is to place in the way; there is, therefore, very little original difference, except that *casting* is a more momentary and sudden proceeding; *placing* is a more premeditated action, which distinction, at the same time, corresponds with the use of the terms in ordinary life: to *object* to a thing is to propose or start something against it; but to *oppose* is to set one's self up steadily against it: one *objects* to ordinary matters, one *opposes* matters that call for deliberation.

**Ob-lation** and offering are both from *offero*, (see **FERO**, p. 13,) I bring before; the latter, however, is a term of much more general and familiar use than the former: *offerings* are both moral and religious, *oblation* is religious only, and properly denotes things offered to God and the church, that is, the priests. Till the fourth century, the church had no fixed revenues, nor



any other means of subsistence but alms, or voluntary *oblations*.

**Ob-lige**, from *obligo*, I bind up; is only used figuratively: we are *bound* by an oath, *obliged* by circumstances, and *engaged* by promises: science *binds*, prudence or necessity *oblige*, honour and principle *engage*.

**Ob-literate**, *oblitero*, (*litera*, a letter,) I cover over letters.

**Ob-livion**, *oblivio*, forgetfulness. *Forgetfulness* characterizes the person, or that which is personal: *oblivion* the state of the thing: the former refers to him who *forgets*, the latter to that which is *forgotten*; we blame a person for his *forgetfulness*, but we sometimes bury things in *oblivion*.

**Ob-loquy**, *obloquor*, I speak against. The idea of angry treatment of others, is common to the terms *reproach*, *contumely*, and *obloquy*: *reproach* is either deserved or undeserved — Christian is a name of *reproach* in Turkey: *contumely* is always undeserved — our Saviour was exposed to the *contumely* of the Jews; *obloquy* is always supposed to be deserved — a man who uses power, only to oppress those who are connected with him, will deservedly bring upon himself much *obloquy*.

**Ob-noxious**, (*noxius*, hurtful,) exceedingly noxious and causing offence, or else liable to offence from, to be hurt or punished by others; *offensive* signifies, simply, liable to give offence.

**Ob-scure**, *obscurus*, literally, interrupted by a shadow: *darkness* expresses more than *obscurity*; the former denotes the total privation of light, the latter only the diminution of light: *obscure* is mostly used figuratively — “merit is often *obscured* in the possessor, by the unfortunate circumstances of his life.”

**Ob-sequies**. Funeral solemnities or ceremonies performed at the burials of eminent personages. The word is derived from *obsequium*, obedience, these obsequies being the last duties we can render to the deceased. — *Obsequiousness* is used to denote respect carried to excess.

**Ob-serve**, (*servo*, I keep,) is to *keep* a thing present *before* one's own view, or to communicate our view to another: we *remark* things as matters of fact, we *observe* them in order to judge of, or draw conclusions from, them. *Observation* is the act of observing objects, with the view to examine them; *observance* is the act of observing in the sense of keeping, or holding sacred.

**Ob-solete**, *obsoletus*, grown out of use. " *Obsolete* words may be laudably revived, when they are more sounding and more significant than those in practice." *Dryden*.

**Ob-stacle**, *obsto*, (see *Sro*, p. 36,) I stand in the way. A *difficulty* lies most in the nature and circumstances of the thing itself; the *obstacle* and *impediment* consists of that which is external: we speak of encountering a *difficulty*, surmounting an *obstacle*, and removing an *impediment*.

**Ob-streperous**, *obstrepo*, (*strepo*, I make a noise,) I make a noise before (a person or object).

**Ob-struct**, from *obstruo*, (*struo*, I build,) I build before, or set something in the way; is used both literally and figuratively: trees placed across a road form an *obstruction* to the march of an army; "self-conceit *obstructs* the sight."

**Ob-tain**, *obtineo*, (*tineo*, I hold,) I hold secure within my reach. The word *get* is used promiscuously for whatever comes to the hand, whether good or bad, sought for or not; but *gain*, *obtain*, and *procure*, include the wishes of the agent.

**Ob-trude**, (*trudo*, I thrust,) is to thrust one's self in the way: to *intrude* is to thrust one's self into a place: it is *intrusion* to go into any society unasked, it is *obtruding* to join a company, and to take part in the conversation without their consent.

**Ob-viate**, (*via*, a way,) to meet in the way; it is only used figuratively. What one *prevents* does not happen at all, what one *obviates* ceases to happen in future; we *obviate* those evils which we have already

felt; that is, we *prevent* their repetition. *Obvious* signifies the quality of lying in one's way, or before one's eyes; it is principally applied to objects of mental discernment. "It is *obvious* to remark that we follow nothing heartily, unless carried to it by inclination."

—————"Why was the sight  
 "To such a tender ball as th' eye confin'd,  
 "So *obvious* and so easy to be quench'd."

Milton.

Oc-casion, (*cardo*, I fall,) signifies that which falls in the way, so as to produce some change. What is *caused* seems to follow naturally, what is *occasioned* follow incidentally, what is *created* receives its existence arbitrarily: a wound *causes* pain, accidents *occasion* delay, scandal *creates* mischief. The *occasion* obtrudes upon us, the *opportunity* is what we seek or desire. "God has put us into an imperfect state, in which we have perpetual *occasion* for each other's assistance."  
 Swift.

Oc-cident, *occidens*, going down, (the west,) that part of the horizon where the sun sets. See ORIENT.

Oc-cult, from *occulto*, I hide. Philosophers, when unable to discover the cause of an effect, say it arises from an *occult* cause. "An artist will play a lesson on an instrument without minding a stroke; and our tongue will run divisions in a tune not missing a note, even when our thoughts are totally engaged elsewhere: which effects are to be attributed to some secret act of the soul, which to us is utterly *occult*, and without the ken of our intellects." Granville.

Oc-cupy, (*capio*, I hold,) is to hold or keep something, so that it cannot be held by others. To *occupy* is only to hold under a certain agreement, to *possess* is to hold as one's own; thus, a tenant *occupies* a farm, a landlord *possesses* it. We say, figuratively, to *hold* a person in esteem or contempt, to *occupy* a person's attention, or to *possess* his affection. "The mind

should be always ready to turn itself to the variety of objects that *occur*, and allow them as much consideration as shall be thought fit." *Locke*.

**Occur**, from *occurro*, (see *CURRO*, p. 9,) I run in the way; is only used figuratively, to denote any thing that is presented to the memory or attention.

**Octavo**, from *octo*, eight. A book is said to be in *octavo* when a sheet is folded into *eight* leaves.

**October**, from *octo*, eight. See *NOVEMBER*.

**Ocular**, from *oculus*, an eye. Known by the eye.

**Of-fend**, *offendo*, I strike against, I make angry. Circumstances as well as actions serve to *displease*, a supposed intention is requisite in order to *offend*, *ver* marks frequent efforts to *offend*, or the act of *offending* under aggravated circumstances.

**Of-fer**, *offero*, (see *FERO*, p. 13,) I bring before. What is *given* is actually transferred, what is *presented* or *offered* is put in the way of being transferred.

**Of-ficer**, *officious*. "Words often vary their signification according to the views in which they are presented: to officiate (*ob*, and *facere*, to do or perform,) is to perform any act *for* another, while *officious* is too much in the way, troublesome by *obtruding* services. Officer is literally one who acts *for*, or in the *service* of, another; and though the term officer sometimes implies a superior or commander, it is only alluding to those over whom his *office* is extended, for with respect to his employer, he is a servant." *Booth*.

**Omen**, from *omen*, a token of good or bad luck. The primitive signification of this word seems to be, a sign of future events from the language of a person speaking, without any intention to prophesy. The application and meaning of this term was, however, soon extended; and in its secondary sense comprehended and supposed signs of future events, or presages, drawn from things, as well as from the words of men.

**O-mission**, from *omitto*, (*mitto*, I send,) I send *aside* or *away*, denotes the neglect of doing something.

Omni-potence, from *omnipotentia*, (*omnis*, all, *potentia*, power,) power to do every thing.

Omni-presence, from *omnis*, every, (place understood,) and *presens*, present. Presence in every place.

Omni-science, from *omnis*, all, and *scientia*, knowledge. Knowledge of every thing. "By no means trust to your own judgment alone; for no man is *omniscient*.' *Bacon*.

—————"What can 'scape the eye  
"Of God all-seeing, or deceive his heart  
"Omniscient." *Milton*.

Omni-vorous. See *VORO*, p. 42.

Opinion, from *opinio*, (*opinor*, I believe without full evidence,) denotes a probable belief; or a doubtful and uncertain judgment of the mind. *Opinion* is also defined, the assent of the mind to propositions not evidently true at first sight; nor deduced, by necessary consequence, from others that are so. According to logicians, demonstration flows from science or knowledge, and probable arguments beget *opinion*. That the planets revolve about the sun is a branch of knowledge; that they are inhabited by beings similar to men is only an *opinion*. Hence knowledge is said to be certain; *opinion*, uncertain.

Op-ponent, *oppono*, or *obpono*, (see *PONO*, p. 29,) I place against. *Enemies* seek to injure each other; *opponents* treat each other sometimes with acrimony, but their differences do not necessarily include any thing personal; *antagonists* are opponents in actual engagement.—*Combat* is used principally in regard to speculative matters, *oppose* in regard to personal concerns: we *combat* a person's opinions, and *oppose* his measures. We speak of characters, sentiments, and principles being *opposite*.

Op-portunity is doubtless a compound of *porto*, I bear; it denotes that which happens fit for the purpose. This term, as well as *occasion*, is applied to the events of life; but the latter is that which determines our

conduct, and leaves us no choice, it amounts to a degree of necessity; the former is that which invites to action: we do things, therefore, as the *occasion* requires, or as the *opportunity* offers.

**Op-press**, from *opprimo*, (see *PREMO*, p. 30,) I press down; is to crush by hardships or unreasonable severity.

**Op-probrium**, (*probrum*, reproach,) signifies the highest degree of reproach or stain. The idea of disgrace in the highest possible degree is common to the terms, infamy, ignominy, and opprobrium: *infamy* attaches more to the thing than to the person; *ignominy* is thrown upon the person; *opprobrium* is thrown upon the agent rather than the action.

**Op-pugn**, from *oppugno*, (*pugno*, I fight,) I fight against; is used only in a moral sense: "Ramus was one of the first *oppugners* of the old philosophy." *Johnson*.

**Optative**, from *opto*, I wish. In grammar, a mood in the conjugation of verbs, serving to express an ardent desire or wish for any thing. In Greek, the wish is expressed by a particular inflexion. Instead of a particular set of inflexions to express this desire, the Latins, French, and English express it by an adverb of wishing prefixed. The Latins, by *utinam*; the French by *plut à Dieu*; the English, by *would to God*.

**Oracle**. (See *Os*. p. 26.) Seneca defines an *oracle* to be an enunciation by the mouths of men, of the will of the Gods. *Oracle* is also used for the dæmon who gave the answer, and the place where it was given. Among the Pagans, *oracles* were held in high estimation; and they were consulted on a variety of occasions, pertaining to national enterprises and private life. Mankind have had always a propensity to explore futurity; and conceiving that future events were known to their gods, who possessed the gifts of prophecy, they sought information and advice from the *oracles*, which in their opinion were supernatural and divine communications.

**Ordinal**, from *ordinalis*. In grammar, an epithet given

to such numbers as mark the order of things, as first, second, tenth, &c. See **CARDINAL**.

**Orient**, from *orientis*, genitive of *oriens*, arising. The east point of the horizon is thus called, because it is in this part that the sun appears to rise. See **OCCIDENT**.

## P.

**PALATINE**, from *palatium*, a palace. *Palatine*, or count palatine, a title anciently given to persons who had any office in the prince's palace ; but afterwards conferred on those delegated by princes to hold courts of justice in the provinces, and on such of the lords as had a *palace*, that is, a *court of justice* in their own houses : the most noted were the Duke of Lancaster, the Earl of Chester, and the Bishop of Durham ; and the counties of Lancaster, Chester, and Durham are yet called *Counties Palatine*.

**Parri-cide**.—**Patri-cide**. See **CÆDO**, p. 4.

**Parse**, from *pars*, a part. To resolve a sentence into the elements or *parts* of speech, and describe the changes that happen to each word.—*Participle*, a word which partakes both of the qualities of the noun and of the verb.—*Particle*, (*particula*, small part,) denotes a little indeclinable word, consisting of one or two syllables at the most.

**Passion**, *passio*. (See **PATIOR**, p. 27.) “ A most ridiculous singularity has crept into our language in the signification of the word *passion*. One would suppose, by its general appropriation to the *passion of anger*, that this passion was the strongest of all passions, and that therefore it was so called by way of eminence. It is true, the effects of anger are, like the rest of the passions, of an active nature ; but the cause of it, like that of the rest, is an impression made on the mind, by some object which occasions a kind of *suffering*. If we were to tell a Frenchman that such a man was in a passion ; he would ask, *Quelle passion, Monsieur ?*

'What passion, Sir?' And if we were to explain it farther to him, he would say, *Eh! Monsieur, vous voudriez dire qu'il est en colere.* 'Ah! you mean to say he is angry.' In consequence of this vulgar application of the word, a *passionate man* means an angry man; while the most awful and important fact in Christianity, the '*Passion* of our Saviour,' is in direct opposition to such a sense." See *Walker's English Grammar*. Passive has the same origin as PASSION.

Patience, from *patientia*, (*pator*, I suffer,) suffering. Patience is used to signify suffering misfortunes calmly.

Peculation, from *peculatio*, the crime of employing for his own use the public money, by a person who has the management, receipt, or custody thereof. (*Peculatio* is formed from *pecuniæ ablatio*, that is, the taking away of money.)

Pecuniary, from *pecuniarius*, belonging to money. Pliny says that money was called *pecunia*, from *pecus*, a herd, because the coin was stamped with the figure of an ox.

Pendulum. See PENDO, p. 27.

Penetrate, from *penetrare*, (which is compounded of *penitus*, the most secret part, and *intrare*, to gain,) to enter beyond the surface. To reach the meaning.

Pen-insula, from *pene*, almost, and *insula*, an island. A piece of land almost surrounded by water.

---

PER.—"The Latin PER is from the Greek *περω*, (*peiro*,) to perforate or pass through; the equivalent and origin of our verb to pierce. As a prefix it marks, literally, a *passage through* any medium; and, figuratively, *through what means* any action is accomplished: in the latter sense it answers to our *by*.



“*PER*, being from one end to the other, also denotes the completion of an action, and to say a thing is *perfected* is the same as if we should say it was *thoroughly made* (see *FACIO*, p. 11). This use is very general in composition.

“From the Latin, *suadere*, to advise, we have to *persuade*, to advise with effect, or to convince; and in its primitive sense we have to *perish*, from the Latin *perire*, (*per*, through, and *ire*, to go,) to go through or to disappear; and, figuratively, *to die*.” *Booth*.

*Per-ambulation*, *perambulo*, (*ambulo*, I walk,) I walk or travel through.

*Per-ceive*, from *percipio*, (see *CAPIO*, p. 5,) I take hold of thoroughly; is only applied in a moral sense. *See* is either employed as a corporeal or incorporeal action: we *see* the light with our *eyes*, or we *see* the truth of a proposition with our mind's *eye*.

*Perceive* and *observe* are applied to such objects as are seen by the senses as well as the mind conjointly: we may *see* a thing distinctly or otherwise; we *perceive* it always with a certain degree of distinctness; and *observe* it with a positive degree of minuteness. We speak of things being *sensible*, (as a *sensible* difference in the atmosphere,) and *perceptible*; but the latter always refers more to the operation of the mind than the former.

The impression of an object that is present to us is termed a *perception*; the revival of that impression, when the object is removed, is an *idea*; a combination of ideas by which any image is presented to the mind is a *conception*; the association of two or more ideas so as to constitute it a decision, is a *notion*.

The faculty of *perception* seems to be that which constitutes the distinction between the animate and inanimate parts of the creation. *Perception* is a power, the existence of which can only be known by the experience which every man has of what passes within himself, but the mind is as incapable of comprehending the nature of *perception*, as the eye is of seeing itself. Nevertheless, of all the operations of our minds, the *perception* of external objects is the most familiar.

Peregrination, from *peregrinatio*, a wandering up and down.

Per-emptory, from *peremptus*, (see Emo, p. 10,) taken away entirely. A *peremptory* action in law, is one which cannot be renewed or altered.

Per-fect, *perficio*, (see Facio, p. 11,) I make or do thoroughly. A thing is *complete* in all its parts, *perfect* as to the beauty and design of the construction, and *finished* as it comes from the hand of the workman. There is nothing, in the proper sense, *perfect* which is the work of man; but the term is used relatively for whatever makes the greatest approach to perfection.

Per-fidy, *perfidia*, (*fides*, faith,) is breaking through faith in a great degree, and implies the addition of hostility to the breach of faith.

Per-forate, (*foris*, a door,) signifies, literally, to make a door, but it is used only in an extended sense. To *penetrate* and *bore* do not differ in sense but in application, the latter being a term of vulgar use: to *penetrate* is simply to make an entrance into any substance; to *pierce* is to go deep; to *perforate* and to *bore* are to go through, or at all events to make a considerable hollow. — *Orifice* respects that which is natural, *perforation* that which is artificial.

Per-ish, from *pereo*, (see Eo, p. 11,) I go through, or thoroughly away; is used to express the dissolution of substances, so that they lose their existence. The term *perish* expresses more than *dying*; it is possible

for the same thing to *die* and not to *perish* : thus a plant may be said to *die* when it loses its vegetative power ; but it is said to *perish* if its substance crumbles into dust.

Per-jure, from *perjuro*, (*juro*, I swear,) which has the same meaning as the Saxon word *forswear*, namely, to swear contrary to the truth ; but *forswear* is applied to all kinds of oaths, to *perjure* only for such kinds of oaths as have been administered by the civil magistrate.

Per-manent, *permaneo*, (*maneo*, I stay,) I stay to the end. *Durable* is said of material substances ; *lasting* is applicable to that which is supposed to be of the longest duration ; *permanent* signifies remaining to the end, it is principally applied to the affairs of men : " one who is of a moderate disposition will generally prefer a *permanent* situation with small gains, to one that is lucrative but temporary."

Per mit, *permitto*, (see *Mitto*, p. 23,) I send through or away ; or, I let a thing go its way. The idea of determining the conduct of others by some act of our own is common to the terms *consent*, *permit*, and *allow*. — *Permission* and *leave* are said to be asked for : we request *permission*, but not *liberty*, to speak ; we beg *leave* to offer our opinion. — *Licence*, (*licet*, it is lawful,) signifies, properly, being *permitted* by law.

Per-mutation, *permuto*, (see *Muto*, p. 25,) I change frequently ; or, I change by giving or taking one thing for another.

Per-nicious, *perniciēs*, (*neco*, I kill,) causing violent and total dissolution. *Pernicious* approaches nearer to *destructive* than to *ruinous* ; both the former imply tendency to dissolution, but the latter refers us to the result itself ; hence we speak of the instrument or cause as being *destructive* or *pernicious*, and the action or event as *ruinous* : that which is *hurtful* may hurt in various ways, but that which is *pernicious* necessarily tends to destruction ; confinement is *hurt-*

*ful* to the health, bad company is *pernicious* to the morals.

Per-petrate, *perpetro*, I go through with. The idea of doing something wrong is common to the terms, *perpetrate* and *commit*, the first is a much more determined proceeding than the latter: one may *commit* offences of various degrees and magnitude; but one *perpetrates* crimes only, and those of the more heinous kind.

Per-petual, *perpetuo*, (*peto*, I seek,) I seek thoroughly. *Perpetual* signifies going on every where and at all times; *continual* signifies keeping together without intermission: what is *continual* admits of no interruption, but it may have an end; what is *perpetual* admits of no termination, but there may be intervals in it. There is a *continual* passing and repassing in the streets of the metropolis during the day; the world, and all that it contains, are subject to *perpetual* change.

Per-plex, *perplexor*, or *perplector*, (*plecto*, I twist,) I twist or jumble together. *Perplex* is only used figuratively: we speak of being *perplexed* by contrary counsels or interests. A person is *distressed* either in his outward circumstances or his feelings; he is *harassed* mentally or corporeally; he is *perplexed* in his understanding, more than in his feelings.

Per-quisite, *perquisitus*, (see QUERO, p. 31,) that which is sought for thoroughly. *Perquisite* is now applied only to denote something gained by a place or office over and above the settled wages.

Per-secution, from *persecutio*, a following on; implies a following with repeated acts of vengeance. It is principally used in reference to the infliction of penalties for religious opinions.

Per-severe, (*severus*, steady,) signifies to be steady throughout or to the end: we *continue* from habit; we *persevere* from reflection and the exercise of one's judgment; we *persist* from attachment. *Persevere* is employed only in matters of some moment, in things

of sufficient importance to demand a steady purpose of the mind ; *persist* is employed in the ordinary business of life : those who do not *persevere* can do no essential good ; and those who do *persevere* often effect what has appeared to be impracticable : of this truth the discovery of America is a remarkable proof.

**Per-sist**, from *persisto*, (see *SISTO*, p. 36,) I stand by ; is used only in an extended sense, as synonymous with *persevere* and *continue*, but *continue* is simply to do as one has done hitherto ; to *persevere* is to continue without wishing to change, or from a positive desire to attain an object ; to *persist* is to continue from a determination not to cease.

**Person**, from *persona*, which is said to be borrowed from a *personando*, from *personating*, and is supposed to have first signified a mask, (*larva*,) for the actors who appeared masked on the stage were sometimes called *larvati* and sometimes *personati*. As the several actors represented each their single individual person, other people, who were also distinguished by something in their form or character, whereby they might be known, came also to be called, by the Latins, *personæ*. Again, as these actors rarely represented any but great and illustrious characters, the word came at length to import the mind, as being a thing of the greatest regard and dignity among human matters : and thus men, angels, and even God himself, were called *persons*.

*Persons*, in grammar, is a term applied to verbs and pronouns, which being conjugated, are applicable to three different persons. *I love*, is a verb used in the first person ; *thou lovest*, designs the second person ; *he loveth*, makes the third : and thus in the plural number.

*Personal verb*, a verb conjugated in all the three persons : it is thus called in opposition to *impersonal* verbs, which have only the third person.

**Per-spective**, *perspicuous*, *perspicio*, (see *SPECIO*, p. 37,) I look well about, or take a thorough view of. *Per-*

*opertine* is used to denote the science by which things are ranged in pictures, according to their appearance in their real situation. — *Clearness* is used figuratively to mark the degree of light by which one sees things distinctly, and *perspicuity* the quality of being able to be seen through; both these epithets denote qualities equally requisite to render discourse intelligible, but each has its peculiar character: *clearness* respects our ideas, and springs from the distinction of the things themselves that are discussed; *perspicuity* respects the mode of expressing the ideas, and springs from the good qualities of style.

**Per-spiration**, from *perspiro*, (see *SPIRO*, p. 38,) I breathe through; is used to denote the fluid excreted from the small arteries under the skin.

**Per-suade**, *persuadeo*, I use entreaties or arguments to bring to an opinion. A superior *exhorts*, his words carry authority with them and rouse to action; a friend and equal *persuades*, he wins and draws by the agreeableness or kindness of his expressions.

**Per-tain**, *pertineo*, (see *TENEO*, p. 39,) literally, I reach from one place or person to another. *Pertinent* signifies relating to the subject under consideration, thus we speak of *pertinent* remarks. — To be *tenacious* is to hold an opinion close, or to let it go with reluctance: we speak of a man being *tenacious* of whatever may effect his honour. To be *pertinacious* is to hold an opinion in spite of what can be advanced against it; it often happens that persons are most *pertinacious* in maintaining that which is most absurd. “Diligence is a steady, constant, and *pertinacious* study, that naturally leads the soul into the knowledge of that which at first seemed locked up from it.” *South*.

**Per-turbation**, *perturbo*, (*turbo*, I trouble,) I trouble exceedingly.

**Per-vade**, *pervado*, (*vado*, I go,) I go through, or all over.

**Per-verse**, *perverto*, (*verto*, I turn,) I turn aside.

*Pervert* is used to mark a turning from the right to

the wrong, as *convert* is to turn from the wrong to the right.

Per-vious, *pervius*, (*via*, a way,) having a way through.

Peti-tion, from *petitio*, (*peto*, I entreat humbly,) an humble request.

Petri-faction. See *FACIO*, p. 11.

Pisci-vorous. See *VORO*, p. 42.

Plausible. See *PLAUDO*, p. 28.

Pleni-potentiary. Compounded of *plenus*, full, and *potentia*, power. A person who has full power and commission to do any thing. The word is chiefly understood of the ministers sent by princes to treat of peace, marriages, and other important matter. *Plenipotentiary* and *envoy*, (*i. e.* one sent,) are terms applied to persons sent on some particular occasion; *ambassador* (*ambasciator*, one that waits on another,) and *resident* denote permanent functionaries. *Ambassador* and *plenipotentiary* hold the highest representative rank; the office of *residents* and *envoys* is subordinate.

Plu-ral, from *pluralis*, that which contains many. *Plural*, in grammar, a particular inflexion of nouns and verbs, whereby they come to express a plurality of persons or things. The Latins, English, and others, have only two numbers, the *singular* and *plural*; the Greeks and Hebrews have three, *singular*, *dual*, and *plural*. (*Dual*, is from *dualis*, pertaining to two.)

Por-tend, from *portendo*, (*porro*, beforehand, and *tendo*, I spread or show,) I signify before a thing happeneth.

Porter, from *porta*, a gate. One that has the charge of the gate. Or, from *porto*, I carry, one that carries. "By *porter*, who can tell whether I mean a man who bears a burthen, or a servant who waits at a gate?" *Watts*.

Post. See *PONO*, p. 29.

Potential, from *potentia*, power. *Potential* is used to denote and distinguish a kind of qualities which are supposed to exist in the body, in *potentiâ* only, by

which they are capable, in some manner, of effecting and impressing on us the ideas of such qualities, though not actually inherent in themselves. In this sense we say, *potential* heat; brandy and pepper, though cold to the touch, are said to be *potentially* hot. See ACTUAL. — *Potential*, in grammar, is a term given to one of the moods of verbs. The *potential* mood is the same in form with the subjunctive, but differs from it in this, that it hath always implied in it, *possum*, I am able, *volo*, I am willing, or *debeo*, I ought. It is sometimes called the permissive mood, because it implies a permission to do a thing. In English, *may* and *can* are signs of the potential mood.

---

PRE, PRO, as well as PER, (see PER,) have a common origin. See p. 237.

“ PRO and PRÆ, (or PRÆ,) are equivalent to *for* or *fore*, and differ from PER, as *fore* from *through*. Both express an *entry* or *passage*; but in the one we attend to the circumstance of *entering* or *passing*, and in the other *the entry* is supposed to have been made.

“ PRO and PRÆ were the *for* and *fore* of the Romans. To *proceed* (*cedere*, to go,) is to go forward; to *procure*, (*curare*, to take care of,) is to manage or transact *for* another. *Pre-engagement* is a *fore engagement*; to *pre-judge* is to judge *beforehand*; and to *preside*, (*sedere*, to sit,) to sit *before* or have authority *over*



others. To pronounce, (*nuncio*, I tell,) is to speak out; to provoke, (*vocare*, to call,) is to call forth or forward." Booth.

PRETER, or PRÆTER, is for *præ tra*, and has the conjoined meanings of *præ* and *trans*. It is therefore used to signify *before*, but *separate* from, *beside* or *over* and *above*, that to which it is near. It also denotes *opposed to*, arising from the idea that it is *far before* or *beyond* another.

The prefix PUR, is the same as the French word *pour*, and Latin *pro*: it is synonymous with *for*. To *purpose*, (see PONO, p. 29,) is to *place for* or on account of, that is, *intend*; *pursuit*, from the French *suivre*, (from *sequor*, I follow,) is following *for*, or in chase of; *purlieus*, from *lieu*, (Latin, *loco*,) a place, is the *fore places*, environs, or outskirts of any inclosure or other specified situation.

Pre-cede, *precedo*, (see CENO, p. 6,) I go before. Both *precedent* and *example* apply to that which may be followed or made a rule; but the *example* is commonly present or before our eyes, the *precedent* is properly some thing past.

*Antecedent* and *preceding* both denote priority of time, or the order of events; but the former in a more vague and indeterminate manner than the latter: a *preceding* event is that which happens immediately before the one of which we are speaking; whereas, *antecedent* may have events or circumstances interven-

ing. *Antecedent* is opposed to posterior ; *preceding* to succeeding.

**Pre-cept**, from *præcipio*, (see *CAPIO*, p. 5,) I take before ; signifies the thing laid before the mind in order to be known and obeyed. A sovereign issues *commands*, a master gives *orders*, a moralist lays down *precepts*.—We are said to believe in *doctrines*, to obey *precepts*, to imbibe or hold *principles*.

*Maxim* is a moral truth that carries its own weight with itself ; *precept*, *rule*, and *law*, borrow their weight from some external circumstance : the *precept* derives its authority from the individual delivering it, the *rule* acquires a worth from its fitness for guiding us in our proceeding, the *law* derives its weight from the sanction of power.

**Pre-cipitancy**, from *præcipito*, (*caput*, the head,) I throw headlong. *Rashness* expresses hurried and excessive motion, *temerity* denotes the quality of acting by the impulse of the moment ; we speak of *hastiness* in regard to our movements, and *precipitancy* in regard to our measures.

**Pre-cise**, from *præcido*, I cut by rule ; is applied to that which has determinate limitations. “ A definition is the only way whereby the *precise* meaning of moral words can be known.” We never can be too *accurate* or *exact*, but we may be too *precise* when we dwell on unimportant particulars ; hence the epithet *precise* is sometimes taken in the unfavourable sense of affectedly exact.

*Accuracy* concerns the operations of our senses and our understanding ; *exactness* regards our dealings with others, as our engagement or our payments ; *precision* is applied to our habits and manners in society—we speak of *precise* behaviour, of persons being *precise* in their mode of dress, and in the hours they keep. “ The *precise* difference between a compound and a collective idea is this, that a compound idea unites things of different kinds ; but a collective, things of the same kind.” *Watts*.

**Pre-clude**, *præcludo*, (see **CLAUDO**, p. 7,) I shut out or hinder by some anticipation. *Prevent* and *obviate* are the acts of either conscious or unconscious agents; *preclude* is the act of *unconscious* agents *only*: we say a person *prevents* another from coming, or illness *prevents* him from coming; a person *obviates* a difficulty by a contrivance, or a certain arrangement *obviates* every difficulty. We speak of circumstances *precluding* a man from enjoying certain privileges; but we cannot say a person *precludes* another.

**Pre-cursor**, from *præcurro*, (see **CURRO**, p. 9,) I run before, and *forerunner* signify, literally, the same thing; but *forerunner* is properly applied only to one who runs before to any spot to communicate intelligence; and it is, figuratively, applied to things which, in their nature, or from a natural connection, precede others; *precursor* is *only* employed in this figurative sense.

**Pre-dict**, from *prædico*, (see **DICO**, p. 9,) I declare beforehand. *Predict*, *foretel*, and *prophesy*, all signify to declare what is to happen, and convey the idea of a verbal communication of futurity to others: *prognosticate* denotes knowing, rather than speaking, of things to come. One *foretels* by a simple calculation or guess; one *predicts* by a supernatural power, real or supposed; one *prophesies* by means of inspiration.

*Predicament* is that which may be asserted of any thing; when applied to circumstances, it expresses a temporary embarrassed *situation*: thus we speak of being in, or of bringing ourselves into, a *predicament*.

*Predicate*, that part of a proposition which affirms or denies something of the subject. Thus, in the phrase, "God made the world," the phrase, *made the world*, is the predicate, and *God* is the subject. In "Peter is a man," *Peter* is the subject, *man* the predicate, and *is* the copula. See **COPULA**. — *Predicament*, is the collection of several common *predicates* disposed in a certain order. The philosophers distribute all beings, all the objects of our thoughts or

ideas, into certain genera or classes, in order to gain a more distinct and precise notion thereof; which classes the Latins call *predicaments*, and the Greeks *categories*. — *Prediction* is a declaration beforehand of what is to come.

**Pre-face**, *præfari*, to speak before. An advertisement in the beginning of a book, to inform the reader of the design, order, method, &c. observed in it.

**Pre-fer**, from *præfero*, (see *FERO*, p. 13,) I take before; signifies to take one thing rather than another. To *choose* is to take one thing instead of another, to *prefer* is to take one thing before, or rather than, another: we sometimes *choose* from the bare necessity of choosing, but we never *prefer* without making a positive and voluntary choice.

**Pre-fix**, *præfigo*, (see *FIGO*, p. 13,) I fix before. *Prefix* is the opposite to *affix*.

**Pre-judge**, *præjudico*, (see *DICO*, p. 9,) I judge beforehand, that is, before examination. *Prepossession* applies to the feelings, *prejudice* refers only to opinions: we may be *biassed* for or against, we are always *prepossessed* in favour, and mostly *prejudiced* against.

**Pre-late**, *prælatius*, (see *FERO*, p. 13,) carried or advanced before the rest. An ecclesiastic raised to some eminent and superior dignity of the church.

**Pre-liminary**, formed from *præ*, before, and *limen*, threshold. Something to be examined or determined before an affair can be treated of thoroughly, and to the purpose.

**Pre-lude**, from *præludo*, (see *LUDO*, p. 22,) I play before; is used principally in an extended sense. The idea of a preparatory introduction is included in the terms *prelude* and *preface*; but the former consists of actions, the latter of words. *Prelude* was first adopted in music, and meant a short flight of music which was placed first in order to prepare the voice or hand for the performance of the regular composition. It now denotes any thing which shows what is to follow.

"The last Georgic was a good *prelude* to the *Æneid*." *Addison*.

**Pre-mature**, from *præmaturus*, (*maturus*, ripe,) ripe before others, or before its usual time; is applied to that which is done with too much haste.

**Pre-meditate**, *præmeditor*, I meditate before-hand. *Fore-sight* denotes the simple act of the mind in seeing a thing before it happens; *premeditation* signifies coming at the knowledge of a thing by force of meditating or reflecting deeply.

**Pre-mise**, from *premitto*, (see *Mirro*, p. 23,) I send before; is to set down before-hand, or explain previously. *Premise* and *presume* are both employed in regard to our previous assertions or admissions of any circumstances; the former is used for what belongs to opinions, the latter for what belongs to facts. No argument can be pursued until we have *premise*d those points upon which both parties are to agree; we must be careful not to *presume* upon more than what we are fully authorized to take for certain. — *Premises*. The first two propositions of an argument. Thus, in the argument, "Every man is an animal;" "Peter is a man;" "therefore Peter is an animal;" the propositions, *every man*, and *Peter*, are the premises. *Premises* are the principles of our reasonings, as being clear, evident, and demonstrative propositions, from the relations of which to one another, we draw or infer new truths. — *Premises*, in law, the lands, &c. mentioned in the beginning of a deed, lease, or conveyance.

**Pre-mium**, literally denotes "a reward" or "recompense." It is applied to something given to invite a loan or bargain.

**Pre-pare**, *præparo*, I get before-hand.

**Pre-ponderate**, from *præ*, before, and *pondus*, a weight; signifies to exceed in weight.

**Pre-pose**, preposition, *præpono*, (see *Pono*, p. 29,) I place before. — *Preposition*, in grammar, one of the

parts of speech. *Prepositions* are indeclinable particles.

**Pre-posterous**, from *præ*, and *post*, behind ; signifies, literally, that side foremost which is unnatural and contrary to common sense. *Foolish*, *absurd*, and *pre-posterous* rise in degree ; a violation of common sense is implied by them all. *Foolish* is applied to any thing, however trivial, which in the smallest degree offends our understanding ; *absurd* and *preposterous* are said only of serious things that are applied to our judgments.

**Pre-rogative**, from *præ*, and *rogo*, I ask. A pre-eminence which one person has over another. The word is borrowed from the appellation given to a certain tribe or century in ancient Rome. (*Century* is from *centum*, a hundred, as the *century* consisted of a division of the people amounting to a hundred.) This century gave the first vote in the assemblies for the election of magistrates ; *quasi prærogati* ; because *first asked* for their suffrage.

**Pre-sage**, from *præ*sagio, (*sagus*, knowing, *sagio*, I know quickly,) I perceive readily ; signifies to be wise about what is to come. To *forebode* and to *presage* signify to form a conclusion in one's own mind as to future events ; *presaging* is a conclusion or deduction of what may be from what is, it lies in the understanding rather than in the imagination ; *foreboding* lies altogether in the imagination. The Romans judged of future events by certain signs which their superstition or the artifice of their priests had invented. Their most celebrated *presages* were founded on the flight of birds, or the entrails of victims.

**Pre-science**, prescient, *præscio*, (see *SCIO*, p. 33,) I know before-hand.

**Pre-scribe**, from *præ*scribo, (see *SCRIBO*, p. 33,) I write before-hand ; signifies to set down authoritatively, also to write medical directions and forms of medicine. To *order* is the act of one invested with a partial authority—a master gives *orders* to his ser-

vant; to *prescribe* is the act of one who is superior by virtue of his knowledge — a physician *prescribes* to his patient.

**Pre-sent**, *præsens*, (*ens*, being,) being before, being now in view or under consideration. To *introduce* is to bring into any place, to *present* is to bring into the *presence* of: we speak of a person being *introduced* to another, and of a person being *presented* at court, that is, to the sovereign.

To *give* is a familiar term which designates the ordinary transfer of property; to *present* is a term of respect, it includes in it the formality and ceremony of setting before another that which we wish to give; to *offer* is an act of humility or solemnity, it bespeaks the movements of the heart, which impels us to make a transfer; we *give* to our domestics, *present* to princes, *offer* to God.

**Pre-serve**, *preservo*, (see **SERVO**, p. 35,) I keep away from danger. The idea of having in one's possession is common to the terms *keep* and *preserve*, but to *preserve* is to keep with care and free from all injury. We speak of being *saved* or *spared* from any evils; *preserved* and *protected* refer only to evils of magnitude, as ruin or oppression.

**Pre-side**, *præsideo*, (see **SEDEO**, p. 33,) I sit before others, or have authority over them.

**Pre-sume**, from *præsumo*, (see **SUMO**, p. 38,) I take first or before; signifies to believe without previous examination, or affirm without immediate proof. — *Presumptive* comes from *presume*, in the sense of supposing or taking for granted; and *presumptuous* and *presuming* in the sense of taking to one's self any unauthorized importance.

A *presumptive* heir is one expected to be heir; *presumptive* evidence is that which is founded on something probable but not demonstrated. *Presumptuous* is a stronger term than *presuming*, the former designates the express quality of presumption, the latter the inclination; hence, we speak of *presumptuous* rather

than *presuming* language, of a *presuming* rather than a *presumptuous* disposition.

**Pre-tend**, from *pratendo*, (see *TENDO*, p. 39,) I stretch before; is to hold out a delusive appearance. To *feign* and to *pretend* are both opposed to what is true; to *feign* consists often of a line of conduct, to *pretend* consists always of words: we *affect* by putting on a false appearance, we *pretend* by making a false declaration; some *affect* the manners of gentlemen, and *pretend* to gentility of birth.

The *pretence* is set forth to conceal what is bad, the *pretension* is set forth to display what is good: a man of bad character may make a *pretence* of religion, persons of the least merit often make the greatest *pretension*. — The *pretence* is not so great a violation of truth as *pretext*; the one may consist of truth and falsehood blended, the other consists of falsehood altogether.

*Pretension* and *claim* both signify an assertion of rights, but they differ in the nature of the rights; the first refers only to the rights which are considered as such by an individual, the latter to those which exist independently of his supposition. Those who have the best *claims* to the gratitude of mankind are commonly men who make the fewest *pretensions*.

**Preter** or **preterit**, from *præteritus*, past. In grammar, an inflexion of verbs, expressing the past tense or time.

**Pre-vail**, from *prævaleo*, (*valeo*, I am strong,) I am strong above others; is mostly used in a moral sense. *Prevailing* refers to the quality of a particular object, *prevalent* marks the quality of prevailing as it affects objects in general: we speak of a *prevailing* opinion, and of particular disorders being *prevalent*.

**Pre-varicate**, *prævaricor*, I act or speak first in one way and then in another.

**Pre-vent**, from *prævenio*, (see *VENIO*, p. 41,) is literally, I come or go before-hand. God is said to *prevent* us, if he interposes with his grace to direct our purposes



toward that which is right. [See the prayer at the close of the Communion Service, beginning with the words "*Prevent* us, O Lord;" and compare Psal. lxxxviii. 13. in the Book of Common Prayer, with the verse as it stands in the Old Testament.]

To *prevent* is often taken in the sense of to *hinder*, but the latter is properly an act of the moment, it supposes no design, and is applied to the movements of a particular individual; the former is a premeditated act, and is adapted for general purposes. I *hinder* a person who is running, if I lay hold of his arm and make him walk; it is the object of a good government to *prevent* crimes, rather than to punish offenders. *Pre-vi-ous*, *previ-us*, (*via*, a way,) leading the way, or going before.

PRO. — For the explanation of PRO, see p. 245.

*Pro-ceed*, *process*, *procedo*, (*cedo*, I move,) I move forward. *Proceeding* is said commonly of such things as happen in the ordinary way of doing business; *process* is said of such things as are done by rule; the former is considered in a moral point of view, the latter in a scientific or technical point of view.

*Procession* is used in speaking of a number of persons going forward in a certain order: a *procession* may consist of persons in all ranks and stations, but *train* and *retinue* apply to such as follow a person in a subordinate capacity.

*Pro-claim*, *proclamo*, (see CLAMO, p. 7,) I cry aloud before many persons. We *announce* an event that is just at hand, we *proclaim* an event that requires to be known, we *publish* what is supposed likely to interest all who know it.

*Pro-crastinate*, (*cras*, to-morrow,) to put off till to-morrow, or from day to day.

*Pro-cure*, from *procuro*, (*curo*, I care for,) I get the thing cared for, or sought after. We may *obtain* a thing by the exertions of others, but *procure* is parti-

cularly employed for one's own personal exertions. — *Procurator* or *proctor* is one who takes care of the affairs of others.

*Pro-digal*, from *prodigo*, (see *Ago*, p. 2,) I drive or launch forth; is to give out in large quantities. The *extravagant* man spends his money without reason, the *prodigal* man spends it in excesses; thus one may be *extravagant* with a small sum, one cannot be *prodigal* without great property.

*Prodigy* is that which is out of the usual course of nature. The *enormous* contradicts our rules of estimating and calculating, the *prodigious* raises our minds beyond their ordinary standard of thinking. "Diogenes did beg more of a *prodigal* man than the rest; whereupon one said, 'See your baseness, that when you find a liberal mind, you will take most of him.' 'No, (said Diogenes) but I mean to beg of the rest again.'"

*Pro-duce*, *product*, *produco*, (see *Duco*, p. 10,) I lead forth. To *yield* is the natural operation of any substance to give out the parts or properties inherent in it; *produce* conveys the idea of one thing causing another to exist, or to spring out of it.

*Production* is applied to every individual thing that is produced by another, in this sense a tree is a production: *produce* and *product* are applied only to those productions which are to be turned to a purpose; the former in reference to some particular object, the latter in a general sense. *Product*, in arithmetic, the quantity (drawn forth) arising from the multiplication of two or more numbers.

*Pro-fess*, *professus*, participle of *profiteor*, (*fateor*, I speak,) I speak openly. An exposure of one's thoughts or opinions is the common idea in the signification of the terms *profess* and *declare*, but they differ in the manner of the action; one *professes* by words or by actions, one *declares* only by words: the *profession* may be general and partial, the *declaration* is positive and explicit.

To *profess* is employed only for what concerns **one's** self, to *declare* is likewise employed for what concerns others.

**Pro-fligate**, (see **FLIGO**, p. 14,) one who *dashes forward* without consideration.

**Pro-fuse**, from *profundo*, (see **FUNDO**, p. 15,) I pour forth; is used only in a moral sense; thus we say, "a man is *profuse* in his acknowledgments, who repeats them oftener, or delivers them in more words, than are necessary."

*Profusion* is taken in relation to unconscious objects which are poured forth in great plenty, *profuseness* is used in relation to conscious agents; we speak of a *profusion* of things, and of persons indulging themselves in *profuseness*.

**Pro-gress**, *progredior*, (see **GRADUS**, p. 16,) I move forward. — "Arithmetical *progression* is a series of quantities proceeding by continued equal differences, either increasing or decreasing. Thus,

Increasing 1, 3, 5, 7, 9, &c. or

Decreasing 21, 18, 15, 12, 9, &c.

where the former progression increases continually by the common difference 2, and the latter series or progression decreases continually by the common difference 3. — Geometrical *progression* is a series of quantities proceeding in the same continual ratio or proportion, either increasing or decreasing; or it is a series of quantities that are continually proportional; or which increase by one common multiplier, or decrease by one common divisor, which common multiplier or divisor is called the common ratio. As,

Increasing 1, 2, 4, 8, 16, &c.

Decreasing 81, 27, 9, 3, 1, &c.

where the former progression increases by the common multiplier 2, and the latter decreases by the common divisor 3. Thus it will be seen that arithmetical *progression* is effected by addition and sub-

traction, and geometrical *progression* by multiplication and division."

**Pro-ject**, from *projicio*, (see JACIO, p. 18,) I throw or put forward. *Project* is only used figuratively for that which is put forward by the mind; *designs* and *plans* are practised and suited to the ordinary and immediate circumstances of life; *projects* consist mostly in speculation, and are contrived for extraordinary occurrences. "Greatness of mind is a quality that does not live on air: it stands in perpetual need of the lifts and proppings of kindred natures; it longs to *project* itself towards its fellows."

**Pro-lix**, changed from *prolaxus*, (*laxus*, loose,) loose to a great degree; is used only in an extended sense: we speak of a *prolix* manner of writing.

**Pro-minent**, *promineo*, I put out or forward, show myself from far. Nothing is *prominent* but that which projects beyond a certain line; every thing is *conspicuous* which may be seen by many: a figure in a painting is said to be *prominent* if it appears to stand forward, but it is not properly *conspicuous* unless there be something in it which attracts general notice.

**Pro-miscuous**, from *promisceo*, I mix thoroughly; is applied to any number of different objects mingled together; *indiscriminate*, is only applied to the action in which one does not discriminate different objects.

**Pro-mise**, *promitto*, (see MITTO, p. 23,) I send or set before-hand. We *promise* a thing in a set form of words, that are clearly and strictly understood; we *engage* in general terms, that may admit of alteration.

**Pro-mote**, from *promoveo*, (see MOVEO, p. 24,) I move forward; is only used figuratively. A person may *advance* himself, or may be advanced by others: he is *promoted* and *preferred* only by others. *Promotion* is used in regard to offices in general, and *preferment*, mostly in regard to ecclesiastical situations.

**Prompt**, from *promptus*, the participle of *promo*, (*pro* and *mo*,) I draw out, or make ready; marks one's desire to get ready. He is *diligent* who loses no time, but

keeps close to his work ; he who is *expeditious* applies himself to no other thing that offers, he finishes every thing in its turn ; he is *prompt* who works with spirit, so as to make things ready.

*Ready* is in general applied to that which has been intentionally prepared for a given purpose ; *promptness* and *aptness* lie in the personal endowments or disposition : we speak of things being *ready* for a journey, persons being *apt* to learn, or *prompt* to obey or to reply.

*Pro-mulgate*, from *promulgo*, or *provulgo*, signifies to make vulgar, or publicly known. We may *publish* that which is a domestic or a national concern ; we *promulgate* properly only that which is of general interest ; such as doctrines, principles, and precepts. The Jewish Law was *promulgated* by Moses ; the *promulgation* among the Gentiles of the Gospel, or the law of Christ, was effected by the apostles and disciples.

*Pro-noun*, or *pronomen*, in grammar, a part of speech used instead of a noun, as its substitute or representative, whence the denomination ; from *pro*, for, and *nomen*, a noun. Pronouns are distinguished into pronouns of the first, the second, and the third person, according as the subject of the conversation is, the speaker himself, the party addressed, or some third object different from both. As this third person may be absent or unknown, the distinction of gender becomes necessary ; and accordingly, in English, it has belonging to it the three genders, *he*, *she*, *it*.

*Pro-nounce*, *pronuncio*, I speak out. To *utter*, is to send forth a sound ; to *speak*, is to utter an intelligible sound ; to *pronounce*, is a formal mode of speaking.

*Propagate*, from *propago*, I cut down a vine, that of it many young may be planted. See *DISSEMINATE*.

*Pro-pensity*, from *propendeo*, (see *PENDEO*, p. 27,) I hang forward ; is only used figuratively, to denote a strong leaning of the will towards an object ; *prone*, (*pronus*, downward,) characterizes a habitual and

fixed state of the will towards an object; *inclination* marks the first movement of the will towards an object; and *tendency* is a continued inclination. We may have an *inclination* to that which is good or bad, high or low; *tendency* is applied to those things which degenerate or lead to bad; *propensity* and *prone-ness* refer only to that which is bad and low, we speak of a person having a *propensity* to drinking, and a *prone-ness* to lying.

**Propitiation**, is defined to be a sacrifice offered to God to assuage his wrath, and render him *propitious*. The Latin word *propitius*, whence propitious, signifies kind, favourable, merciful. Among the Jews there were both ordinary and public sacrifices, offered by way of thanksgiving; and extraordinary ones offered by particular persons guilty of any crime, by way of *propitiation*. The Roman church believe the mass to be a sacrifice of *propitiation*, for the living and the dead. The reformed church allow of no *propitiation*, but that one offered by Jesus Christ on the cross.

**Pro-portion**, is sometimes confounded with *ratio*, yet the two have, in reality, very different ideas. (See **RATIO**.) "*Proportion* again is frequently confounded with *progression*. In effect, the two often coincide: the difference between them only consists in this, that progression is a particular species of proportion, in which the second of the three terms has the same ratio to the third, which the first has to the second. Add to this, that *proportion* is confined to three terms, but *progression* goes on to infinity (so that *progression* is a series or continuation of *proportions*); and that in four terms 3, 6, 12, 24, *proportion* is only between the two couples 3 and 6, and 12 and 24; but the *progression* is between all the four terms." (See **PROGRESSION**.) — *Proportionate* signifies having a portion suitable to, or in agreement with, some other object. The signification of *pro-portion* and *symmetry* is the same, namely, a due admeasurement of the parts to each other, and to the

whole ; but *symmetry* has a partial application, *proportion* is applied to every thing which admits of dimensions and an adaptation of the parts.

**Pro-pose**, *propono*, (see *PONO*, p. 29,) I place before. To *offer* and *propose* are both employed in matters of practice or speculation, but the former is a less definite and decisive act than the latter : we commonly *offer* by way of obliging, and *propose* by way of arranging or accommodating.

*Proposal* is used in the sense of an offer, *proposition* in the sense of setting down in a distinct form of words.

The *sentence* consists of any words which convey sentiment, the *proposition* is the thing set before the mind ; *sentence* has more regard to the form of words, and *proposition* to the matter contained. *Proposition*, in logic, part of an argument, in which some quality, either negative or positive, is attributed to a subject. A proposition consists of two terms ; the one, that which we affirm, called the *subject* ; the other, the thing affirmed, called the *predicate* or *attribute*. These two are either joined or separated, by the intervention of some *copula* or disjunctive. See **PREDICATE** and **COPULA**.

**Pro-rogue**, from *prorogo*, I put off ; is used in the general sense of deferring for an indefinite period ; *adjourn* signifies only to put off for a day, or some short period ; the former is applied to national assemblies only, the latter is applicable to any meeting : both these terms are applied to the sessions of parliament ; the first denotes its continuance from one session to another, the second marks no more than a continuance of the session from one day to another.

**Pro-scribe**, *proscribo*, (see **SCRIBO**, p. 33,) I write up publicly. — *Proscription*. A publication made in the name of the chief or leader of a party, by which he promises a reward to any one who shall bring him the head of one of his enemies.

**Prose**, from *prosa*, the natural language of mankind,

loose and unconfined by poetical measure. *Frosa* is deduced from *prorsa* or *prorsus*, going forwards, by way of opposition to *versa*, or turning backwards; as is necessary in writing verse. Prose-writers have been compared to foot-travellers, who walk with less noise, but more security, than those on horseback.

Pro-secute, *prosequor*, (*sequor*, I follow,) I follow immediately after. *Continue* is indefinite, it denotes simply going on with a thing as it has been begun; *prosecute* and *pursue* (which has the same origin as prosecute and persecute), mark the action of continuing by some particular rule or manner. "To *persecute*, always implies some cruelty or injustice, as the motive for *following*; to *prosecute*, is to proceed by legal measures."

Pro-spect, from *prospicio*, (see SPECIO, p. 37,) I see before; designates the thing seen, *view* and *survey* mark the act of a person looking at a thing: we take a *view* or *survey*, the *prospect* presents itself; we speak of our *view*, but not of our *prospect*, being intercepted. These words are used figuratively: "ignorant people take but narrow *views* of things, the capacious mind of a genius takes a *survey* of all nature." *Prospect*, considered as a view into futurity, is opposed to *retrospect*.

Pro-sper, compounded of *pro*, and *spes*, hope, signifies to be agreeable to the hopes. Men are said to *prosper* who accumulate wealth agreeably to their wishes, and beyond their expectations. To *flourish* and *thrive* are always taken in a good sense, to *prosper* admits of a different view: one may *prosper* by that which is bad.

Pro-stration, from *prostratus*, lying down or overthrown; is sometimes used in an extended sense, as when we speak of "a sudden or a great *prostration* of strength."

Pro-tect, from *protego*, which signifies literally, I put something before a person as a covering.

*Defence* is an occasional action, *protection* is a per-



manent action : a person may be *defended* in any particular case of actual danger or difficulty, he is *protected* from what may happen as well as what does happen.

**Pro-test**, from *protestor*, (*testes*, a witness,) I call to witness ; signifies to declare a thing solemnly. — *Protest*, as a substantive, denotes a solemn declaration of opinion against a measure. *Protest*, in law, is used for an open affirmation, that a person does, either not at all, or but conditionally, yield his consent to any act. Any of the Lords in Parliament have a right to *protest* their dissent to any bill passed by a majority, with their reasons for such dissent ; which *protest* is entered in form. The members of the House of Commons have no right to *protest*. — *Protestant*. A name first given in Germany to those who adhered to the doctrine of Luther, because, in 1529, they *protested* against a decree of the Emperor Charles V.

**Pro-trude**, *protrudo*, (*trudo*, I thrust,) I thrust forward.

**Pro-verb**, *proverbium*, (*verbum*, a word.) A short sentence, frequently repeated by the people ; or, more properly, a *proverb* is a concise, witty, and wise speech, grounded upon long experience, and containing, for the most part, some useful warning. The *adage* of former times is the *proverb* of the present, the only difference that there appears between them is this, the former is the fruit of knowledge and long experience, the latter of vulgar observations ; the *adage* is therefore more refined than the *proverb*. — A method of instruction by *Proverbs* and Parables was adopted by those who, by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, and were desirous of reducing it into the most compendious form, and comprising, in a few maxims, those observations which they apprehended most essential to human happiness. This mode of instruction was peculiarly adapted to a rude state of society.

**Pro-vide**, *provideo*, (see VIDEO, p. 41,) literally, I see

before-hand; and, figuratively, I get in readiness for some future purpose.

*Providence* expresses the particular act of providing, *prudence* the habit of providing; the former is applied to the Divine Superintelligence, to animals and to men, the latter is employed only as a characteristic of men. [The Latin adjective *prudens* is a contraction of *providens*, the participle of *provideo*; the substantive *prudencia* (whence *prudence*,) is formed from *prudens*.] — *Providence* also implies a particular interposition of God in administering the affairs of individuals and nations, and wholly distinct from that general and incessant exertion of his power, by which he sustains the universe in existence.

**Pro-voke**, *provoco*, (see *Voco*, p. 41,) I call forth. The tender feelings are said to be *awakened*, the affections and passions in general are *excited*, the angry passions are commonly *provoked*; the tears of the afflicted *excite* a sentiment of commiseration, the most equitable administrations of justice may *excite* murmurs, a harsh and unreasonable reproof will *provoke* a reply.

**Proxy**, a corruption of proctor or procurator. Proxy, or procurator, is a deputy or person who officiates in the room of another. Princes are usually married by *proxy*. Peers are allowed to give their votes by *proxy*, which the Commons are not.

**Prudence**. See *VIDEO*, p. 41.

**Pulpit**, from *pulpitum*, a scaffold. The higher part of the stage, where the poets recited. The term *pulpit* is now restrained to an elevation in a church, whence sermons are delivered. Some derive the word from *publicum*, because persons are there exposed to public view.

**Punctuation**, from *punctum*, a point. The art of pointing, or dividing a discourse into periods, and members of periods, by *points* expressing the pauses to be made in it, which are necessary both for understanding and pronouncing it.

## Q.

**QUADRU-PLE** and **Quintu-ple**. See **PLICO**, p. 28.

**Quantity**, from *quantitas*, that property of a thing which may be increased or diminished; is a term used in grammar, to denote "the difference of time we take in pronouncing the syllables of a word." — "*Accent*, though closely united to *quantity*, is not only distinct from it, but in the formation of the voice really antecedent to it. The pitch or height of the note is taken first, and then the continuance of it is settled; by the former of those the *accent* is determined, by the latter the *quantity*. *Emphasis* differs from *quantity*, as it has less regard to the time, but rather denotes a certain grandeur, whereby some letter, syllable, word, or sentence is rendered more remarkable than the rest, by a more vigorous pronunciation, and a longer stay upon it. In the English, *emphasis* is more attended to than *quantity*; for although long and short, or short and long syllables may sometimes form the rhythm of English verse, yet that which invariably and essentially forms it, is the interchange of emphatic and non-emphatic syllables." *Beattie*.

**Quarantine**, or **quarantain**, corrupted from *quadraginta*, forty. *Quarantine* is a term used to denote the space of *forty* days, which vessels, coming from places suspected of contagion, are obliged to wait before they come into port.

**Quarto**, from *quarto*, the fourth time. A book in which every sheet, being twice doubled, makes *four* leaves.

**Quaternalion**, from *quater*, four. *Quaternalion* means a sum of four. The elements, according to the ancients, were four in number, and from this mixture all things were compounded:

" And ye elements, the eldest birth  
 " Of nature's womb, that in *quaternalion* run,  
 " . . . . let your ceaseless change  
 " Vary to your great Maker still new praise."

*Milton.*

**Quinquagesima.** A Latin word which means the fiftieth. Shrove Sunday is termed *Quinquagesima* Sunday, and is so called because it is the *fiftieth* day before Easter.\*

**Quint-essence,** from *quinta*, fifth, and *essentia*. (See ESSENCE.) The ancients made fire, air, earth, and water to be the four elements, of which all earthly things were compounded. And as they allowed nothing to be real but what has a body, they would have the soul to be the *fifth element*, a kind of *quintessence* without a name, unknown here below, indivisible, unmoveable, all celestial, and divine. — “*Quintessence* is now used to denote an extract from any thing, containing all its virtues in a small quantity; it literally means, a *fifth being*, and was formerly employed to express the highest degree of rectification to which any substance can be brought.”

**Quotient,** from *quoties*, how often. That is, how often one number is found in another. *Quotient*, in arithmetic, the number resulting from the division of a greater number by a smaller, and which shows how often the smaller is contained in the greater, or how often the divisor is contained in the dividend. Thus, the quotient of 12 divided by 3 is 4. To the question, in the number 120, *how often* is the number 10 to be found? I reply, 12.

$$\begin{array}{r} \text{Divisor } ) \text{ Dividend } \left( \text{Quotient} \right. \\ 10 \qquad \qquad 120 \qquad \qquad 12 \end{array}$$

---

\* An explanation of the words *Easter*, *Lent*, *Shrove*, and others, which are used in the Calendar, is given in a Work, published annually, entitled “*Time’s Telescope*.” The Almanack is so enigmatical that an explanation of its contents and references is very desirable, and such is the object of this publication: in addition to which it contains a great variety of information on topics extremely interesting to young persons.

## R.

**RATIO**, (see **REASON**,) in arithmetic, is that relation or habitude of two things, which determines the quantity of one from the quantity of another without the intervention of a third; thus we say, the ratio of 5 to 10 is 2; the ratio of 12 and 24 is 2. *Proportion* is the sameness or likeness of two such relations; thus the relation between 5 and 10, and 12 and 24, being the same, or equal, the four terms are said to be in proportion. Hence, ratio exists between two numbers, but proportion requires, at least, three. Proportion, in fine, is the habitude or relation of two ratios, when compared together, as ratio is of two quantities. The two quantities that are compared, are called the *terms of the ratio*, as 5 and 10; the first of these (5) being called the *antecedent*, and the latter (10) the *consequent*. See **PROPORTION**.

**Ratiocination**, from *ratio*, the exercise of that faculty of the mind called *reason*. The agreement or disagreement of two ideas does not appear from the bare consideration of the ideas themselves, unless some third be called in, and compared, either separately or conjointly with it: the act, then, by which, from ideas thus disposed and compared, we judge this or that to be so, or not so, is called *reasoning* or *ratiocination*.

**Radical**, from *radix*, *radicis*, a root. Something serving as a basis or foundation; or which, like a *root*, is the source or principle whence any thing arises. In grammar, the term *radical* is applied to words which are the roots or primitives of others; in opposition to compounds and derivatives.

**Real**, from *realis*, (*res*, a thing,) relative to a thing. *Real* is opposed to *imaginary*. "Imaginary distempers are often attended with *real* and unfeigned sufferings, that enfeeble the body and dissipate the spirits." *Blackmore*. — *Real*, in law, is opposed to *per-*

*sonal*. "I am hastening to convert my estate that is *personal* into *real*." *Personal* estate is that consisting of money, moveables, &c. in opposition to lands and tenements which are called *real* estate.

Reason, is derived from *ratio*, through the medium of the French language. The French changed *ratio* into *raison*, whence our word *reason*. *Ratio* is from the verb *reor*, which draws its origin from *res*, a thing. *Reor* is to think, that is, to occupy the mind in the consideration of *the thing* (*res*) which is presented to its notice. — *Reason* is that faculty or power of the soul by which it distinguishes good from evil: or it is that principle by which, comparing several things or ideas together, we draw consequences from the relations they are found to have.

---

RE, RETRO.—"RE has been considered as an abbreviation of RETRO; the latter, however, is probably a compound of the former with *trans*; it evidently is analogous to *contra* and *extra*. Though we do not find RE used, except in composition, yet it is probable that it originally signified *back*.

"From the same source we have *rear*, and the French *arrière*, the *back* or *hinder* part, generally applied to the last division of a fleet or army.

"To *rein* is to keep back, to *rest* is to remain or *stay behind*; when *back* is applied to action, it may by an easy metaphor signify *again*. To

*go back*, or in the direction of the back, is to go again over the same course; to give *back* any thing is to *return* it, or to give it again. *Reponere*, to repose, (*ponere*, to place,) is either to *put* AGAIN with reference to *time*, or to *put* BACK in a retired part with reference to *place*.

“ Our word *recluse* presents another figure of the particle RE; it signifies shut up in a retired place, as if *back* or away from observation. These different significations of *re* are common in the composition of English words. To *remove* is literally to *move back* or away; it has also the figurative meaning to *move again*. To *re-make* is to make *anew*, and to *re-mount* is to mount a second time.” *Booth*.

The particle RE, similarly to IN, has an intensive signification, (see p. 192,) as we find in the words, “*refractory, relax, religion, remain, remedy, remove*.” RE, when placed before vowels, is often followed by *d*, to avoid the hiatus: from this mode of orthography we have such words as *redundant*, flowing over or back again, from the Latin *unda*, a wave; and to *redeem*, to purchase back, from *emere*, to buy.

Re-bellion, from *rebellio*, (which is compounded of *re*, again, and *bellum*. See BELLUM, p. 3.) *Rebellion* originally signified a second resistance; or a rising of

such as had been formerly overcome in battle by the Romans, and had yielded themselves to their subjection. It is now generally used for a traitorous taking up of arms against the king.

**Re-capitulate**, (*caput*, the head,) is to repeat the general heads of that which has already been said or written.

**Re-cede**, *recedo*, (see *CEDO*, p. 6,) I move back. *Recede* is to go back, and *retreat* is to draw back; the former is a simple action suited to one's convenience, the latter is a particular action dictated by necessity; whoever can advance can *recede*, but in general those only *retreat* whose advance is not free.

**Re-ceive**, *recipio*, (see *CAPIO*, p. 5,) I take back; *accept* is to take to one's self: we *receive* what is our own, we *accept* what is offered by another. — *Receipt* is applied to inanimate objects which are taken into possession, *reception* is used in the sense of treating persons at their first arrival.

*Reciprocal* is taking and re-taking; when the act of exchange is free and voluntary, it is termed *mutual*; when it is equally obligatory on each party, it is termed *obligatory*: *mutual* applies to nothing but what is personal, *reciprocal* is applied to things remote from the idea of personality, as *reciprocal* verbs. — *Recipe*. A term applied to the formula of a remedy, appointed to be administered to a patient. It is thus called because always beginning with the word *recipe*, which signifies *take*, ordinarily expressed by the abbreviation *R*.

**Re-cite**, *recito*, (*cito*, I call,) I call over again. To *re-cite* is to repeat in a formal manner, to *rehearse* is to repeat or recite by way of preparation, to *recapitulate* is to repeat in a minute and specific manner.

The *relation* may concern matters of indifference, the *recital* is always of something that affects the interests of some individual: we speak of a *relation* of daily occurrences, the *recital* of one's calamities.

**Re-claim**, from *reclamo*, (see *CLAMO*, p. 7,) I call back;



signifies to call back to its right place that which has gone astray.

**Re-cline**, *reclino*, (see **CLINO**, p. 7,) I bend back.

**Re-col-lect**, from *recolligo*, (see **COLLECT**,) I collect again; is used only to mark an operation of the mind. To *remember* is to call to mind that which has once been presented to it, but to *recollect* is to remember what has been remembered before. *Remembrance* is engaged in things that have but just left the mind, but *recollection* tries to retrace the faint images of things that have been so long unthought of, as to be almost obliterated from the memory.

**Re-concile**. See **CONCILIATE**.

**Re-cord**, *recordor*, (*cor*, *cordis*, heart,) I bring back to the heart; is to call to mind by a memorandum; to *register* is to put down in writing: the latter is used for domestic and civil transactions, the former for public and political events.

**Re-course** and **recur**, from *recurro*, see (**CURRO**, p. 9,) I run or come back; are only used figuratively. *Re-course* is running back as it were for assistance, and we speak of thoughts *recurring* to the mind.

**Re-d-eeem**, from *redemo*, (*emo*, I buy,) I buy back; is a term of general application, *ransom* is employed only on particular occasions: we may *redeem* by labour, or any thing which supplies an equivalent to money; we *ransom* only by money: we speak of the *ransom* of a captive. *Redeem* is often used in an extended sense: we speak of *redeeming* our character, and of our Saviour *redeeming* sinners. — *Redemption*, in theology, denotes the recovery of mankind from sin and death, by the sacrifice of Christ, who on this account is called the *Redeemer* of the world.

**Re-duce**, from *reduco*, (see **DUCO**, p. 10,) I lead back; is used in the sense of lessen when applied to number, quantity, &c.; *lower* is used in the same sense when applied to terms, demands, &c.; the former, however, occurs in cases where circumstances as well as persons are concerned, the latter only in cases

where persons act: a fresh importation of corn sometimes *reduces* the price, a man *lowers* his price or his demands, when he finds them too high. — *Reduction*, in arithmetic, is the change or *leading back* of monies, weights, or measures, into the same value in other denominations, as pounds into shillings and pence; or shillings and pence into pounds.

Re-d-undancy, from *redundo*, (*undo*, I flow,) I flow again and again, *i. e.* too much; is only used figuratively: we speak of a *redundancy* of words, when more words are used than are useful.

Re-fer, *refero*, (see *FERO*, p. 13,) I bring back; *relate* (from *latus*, the participle of *fero*,) signifies brought back. To *refer* is an act that depends upon the will; we *refer* a person to a certain book, that is, direct his attention to it: to *relate* depends upon the nature of things; nothing *relates* to another without some point of accordance between the two.

Re-flect, from *reflecto*, (*flecto*, I bend,) I bend back; is to bend the mind back upon itself. To *think* is a general and indefinite term, to *reflect* is a particular mode of thinking: we *think* whenever we receive or recall an idea to the mind, but we *reflect* only by recalling, not one only, but many ideas; we *think* if we only suffer the ideas to revolve in succession in the mind; but in *reflecting* we compare, combine, and judge of those ideas which thus pass in the mind. — *Reflection* of the rays of light, is a motion of the rays, by which, after striking on a body, or after a near approach to it, they are driven back. *Reflection* comes to denote “accusation” from the *indirect* or *reflected* way in which “accusations” are frequently made.

Re-flux. (See *FLUO*, p. 14.) *Reflux* of the sea, the ebbing of the water, or its return from the shore. It is thus called, as being the opposite motion to the flood or flux.

Re-form. The reformation of religion, called by way of eminence, “The Reformation,” was begun by the

Elector of Saxony at the solicitation of Luther, about the beginning of the sixteenth century.

**Re-refractory**, from *refringo*, (see **FRANGO**, p. 15,) I break open; marks the disposition to break every thing down before it; it is the excess of the unruly with regard to children: an *unruly* child objects to be ruled; a *refractory* child sets up a positive resistance to all rule. — *Refraction* of the rays of light is a deviation of the rays from the direct course, upon falling obliquely out of one medium into another of a different density. The term *refraction* is derived from the distortion which it occasions in the appearance of an object, viewed in parts only, by refracted light: thus an oar partially immersed in water appears bent, on account of the refraction of light.

**Re-fund**, from *refundo*, (see **FUNDO**, p. 15,) I pour back; signifies to pay back what has been received. — *Refuse* is, literally, to pour or cast back that which is presented; and, in an extended sense, not to comply with what is requested: *refuse* is an unqualified action, it is accompanied with no expression of opinion; *decline* is a gentle and indirect mode of refusal; *reject* is a direct mode, and conveys a positive sentiment of disapprobation.

**Re-fute**. See **CONFUTE**.

**Regi-cide**. See **CÆDO**, p. 4.

**Re-ject**, from *rejicio*, (see **JACIO**, p. 18,) I cast back; is mostly used in a figurative sense. We *refuse* what is asked of us, for want of inclination to comply; we *decline* what is proposed, from motives of discretion; we *reject* what is offered to us, because it does not fall in with our views.

**Re-lapse**, from *relabor*, (see **LABOR**, p. 19,) I slip back; is only used figuratively. We speak of a *relapse* from a state of recovery to sickness; and of a *relapse* into vice or error once forsaken.

**Re-late**, (see **REFER**,) signifies to bring that to the notice of others which has before been brought to our own notice, it is said generally of all events, both of those

which concern others as well as ourselves; *recount* is said only of those which concern ourselves: we may *relate* either by writing or by word of mouth; we *recount* only by word of mouth.

The terms *connected* and *related* are employed in a moral sense to express an affinity between subjects of thought; the first marks it in an indefinite manner, the second in a specific manner.—The idea of *relation* we acquire, when the mind so considers any thing, that it doth, as it were, bring it to another, and carry its view from the one to the other. Hence the things intimating this respect are called *relatives*; and the things so brought together, are said to be *related*.—*Relative* terms include a kind of opposition between them; yet so that the one cannot be without the other. Such are *parent* and *child*, *husband* and *wife*, &c. *One* single man may at once sustain the relations of father, son, brother, husband, friend, subject, European, Englishman, islander, master, servant, beggar, &c. to an indefinite number; he may be capable of as many relations as there can be occasions of comparing him to other things.

*Re-lax*, (*laxus*, loose,) is to make loose, and in a moral sense to make less severe, attentive, or laborious: we speak of *relaxing* the rigor of the law, and of *relaxing* our endeavours.

*Re-lic*, from *relinquo*, I leave; is that which is left.

What is left after the use or consumption of any thing is termed the *remains*; what is left after a lapse of years is termed a *relic*.—*Relic*, in the Roman church, signifies certain remains of the body or clothes of some saint or martyr, preserved in honour of his memory.

*Re-lieve*, from *relevo*, (*levo*, I lift up,) I lift up again; is only used in an extended sense: *alleviate* respects our internal feelings only; *relieve*, our external circumstances: *redress* is said only with regard to matters of right and justice; *relief* to those of kindness and humanity.

**Re-ligion** is derived, according to Cicero, from *relegere*, (*legere*, to read, or consider,) to re-consider; but, according to Servius and most modern grammarians, from *religare*, (*ligare*, to bind,) to bind again, or to bind fast. "If the Ciceronian etymology be the true one, the word *religion* will denote the diligent study of whatever pertains to the worship of God; but according to the other derivation, which we are inclined to prefer, it denotes that obligation which we feel on our minds from the relation in which we stand to some superior power. In either case, the import of the word *religion* is different from that of *theology*, as the former signifies a number of practical duties, and the latter a system of speculative truths." See *Encycl. Brit.*

**Re-linquinsh** has the same origin as **RELIC**.

**Re-luctant**, from *reluctor*, (*luctor*, I struggle,) signifies struggling with the will against a thing. *Averse* is positive, it marks an actual sentiment of dislike; *unwilling* is negative, it marks the absence of the will; *loath* and *reluctant* mark strong feelings of aversion.

**Re-main**, from *remaneo*; and *continue*, both convey the idea of confining one's self to something, but *continue* applies often to the sameness of action, and *remain* to the sameness of place or situation. *Remain* is employed for either persons or things, *stay* for persons only; when *remain* is employed for persons only, it is involuntary; *stay* is altogether voluntary: soldiers must *remain* where they are stationed; friends *stay* at the houses of each other.

*Rest* is said of any part, large or small, but commonly regards the smaller part which has been left after the greater part has been taken.

*Remnant* is but a variation of *remain*, it is scarcely applicable but to cloth: *residue* is another species of *remainder*, it is applied to that which remains after a division has taken place. *Rest* is applied either to persons or things; *remainder* only to things.

**Re-medý,** from *remedium*, which is compounded of the intensive particle *re*, and *medeor*, I cure or heal. To *cure* is employed for that which is out of order ; to *heal* for that which is broken : diseases are *cured* and wounds are *healed*. *Remedy* is to the *cure* as the means to the end ; a *cure* is performed by the application of a *remedy*. *Remedy* is also used in a moral sense : we speak of evils or deficiencies being *remedied*.

**Re-mít,** from *remitto*, (see *Mitro*, p. 23,) I send back ; is only used figuratively, and signifies to take off entirely or in part of that which has been imposed : we speak of *remitting* a punishment.

*Negligence* and *remissness* consist in not doing what ought to be done : one is *negligent* in regard to business, and the performance of bodily labour ; one is *remiss* in duty, or in such things as respect mental exertion.

**Re-morse,** from *remordeo*, (*mordeo*, I bite,) I bite again ; signifies a severe mental pain awakened by reflecting on some particular offence.

**Re-move,** from *removeo*, (see *Moveo*, p. 24,) to move a thing from its place.—*Distant* is used absolutely to express an intervening space ; *remote* rather expresses the idea of being out of sight : a person is said to live in a *distant* country, or a *remote* corner of any country. When we speak of a *remote* idea it designates that which is less liable to strike the mind than a *distant* idea.

**Re-munerate,** from *remunero*, (*munus*, a service,) I give something in return for a service performed ; it differs from *compensation* in the nature of the service and in the return. *Compensation* is made for bodily labour and menial offices ; *remuneration* for mental exertions, for literary, civil, or political offices.

**Re-novate,** *renovo*, (*novus*, new,) I restore to the first state.—*Revive* and *refresh* respect only the temporary state of the body ; *renovate* respects its permanent state : we speak of being *revived* and *refreshed* after a

partial exhaustion, and of one's health being *renovated* after having been considerably impaired.

**Re-nounce**, *renuncio*, (*nuncio*, I tell,) I declare to give up something. As *renounce* signified originally to give up by word of mouth, and to *resign* to give up by signature, the former is a less formal action than the latter: we *renounce* the pleasures of the world when we do not seek to enjoy them.

**Re-peat**, *repeto*, (*peto*, I seek,) I seek or go over again. We *repeat* both actions and words, we *recite* only words; we *repeat* our own words or the words of another, we *recite* only the words of another; we *rehearse* for some specific purpose, either for the amusement or instruction of others.

**Re-pel**, *repello*, (*pello*, I drive,) I drive back. We *refuse* and *reject* that which is either offered to us, or presents itself for acceptance; but we *repel* that which forces itself into our presence.

**Re-pose**, from *repono*, (see *PONO*, p. 29,) I place back; is used both in a natural and in a moral sense: we speak of *reposing* as synonymous with to lay to rest, and of *reposing* confidence in a person.

*Ease* and *quiet* respect action *on* the body; *rest* and *repose* respect the action *of* the body: we are *easy* or *quiet* when freed from any external agency that is painful; we have *rest* or *repose* when the body is no longer in motion.

**Re-prehend**, from *reprehendo*, (*prehendo*, I take,) I take again; and *reproof*, both imply personal blame; but the former is much milder than the latter. — *Reprehension* amounts to little more than passing an unfavourable sentence upon the conduct of another, *reproof* adds to this an unfriendly address to the offender.

**Re-press**, from *reprimis*, (see *PREMO*, p. 30,) I press back; is only used figuratively: a person is said to *repress* his feelings when he does not give them vent either by words or actions; he is said to *restrain* his feelings when he never lets them rise beyond a certain pitch.

**Re-probate**, from *reprobo*, I disapprove, is applied principally to things; *condemn* to persons.

**Reptile**, from *reptilis*, (*repo*, I creep,) an animal that creeps.

**Re-public**, from *respublica*, (compounded of *res*, estate, wealth, and *publica*,) a commonwealth. A popular state of government; or a nation where the body of the people, or a part of it, have the government in their own hands. When the body of the people is possessed of the supreme power, this is called a *Democracy*. When the supreme power is lodged in the hands of the Nobles it is then an *Aristocracy*. When the government is administered by a few persons it is termed *Oligarchy*. When it is in the hands of a mob, it is called an *Ochlocracy*.\*

**Re-pugnance**, *repugno*, (*pugno*, I fight,) I fight against; signifies the resistance of the feelings to an object.

**Re-pulse** has the same origin as **REFEL**.

**Re-putation**, from *reputo* (*puto*, I think,) I think and think again. — *Character* implies the moral mark which distinguishes one man from another; *reputation* is what is thought of a man by others.

**Requiem**, from *requies*, rest. A hymn sung for the repose of the dead.

**Re-quire**, *requiro* †, (see **QUERO**, p. 31,) I seek, or I seek to get back. We *demand* that which is owing and ought to be given; we *require* that which we wish and

\* Theology, Democracy, Aristocracy, Oligarchy, Ochlocracy, are terms derived from the Greek language, and will be found explained in **THE STUDENT'S MANUAL**. See the advertisements at the beginning of this volume.

† Request, comes from *requiro*, through the medium of the French word *requête*. "As *ask* sometimes implies a demand, and *beg* a vehemence of desire, or strong degree of necessity, politeness has adopted another term which conveys neither the imperiousness of the one, nor the urgency of the other; this is the word *request*."



**expect** to have done: a *demand* is more positive than a *requisition*; the former admits of no question, the latter is both liable to be questioned and refused.

The *request* is but a simple expression, the *entreaty* is urgent; the *request* may be made in trivial matters, the *entreaty* is made in matters that deeply interest the feeling.

The *petition* is a public act in which many express their wishes to the supreme authority; the *request* is an individual act between men in their private stations.

Re-serve, *reservo*, (see *SERVO*, p. 35,) I keep back.

To *reserve* is an act of more specific design than *retain*, which is a simple exertion of our power; we *reserve* that which is the particular object of our choice; we *retain* that which once comes into our possession. *Re-serve* is employed only as the act of a conscious agent, *retain* is often the act of an unconscious agent; we *reserve* what we have to say until a more suitable opportunity offers; the mind *retains* the impressions of external objects by its peculiar faculty, the memory.

Re-side, from *resideo*, I sit down; conveys the full idea of a settlement; *abide* and *sojourn* relate more properly to the wandering habits of men in a primitive state of society; *dwell*, as implying a stay under a cover, is universal in its application, for we may *dwell* either in a palace or a cottage: *live*, *reside*, and *inhabit* are confined to a civilized state of society; the first applying to the abodes of the inferior orders, the latter two to those of the higher classes.

Re-sign, from *resigno*, (see *SIGNUM*, p. 35,) signifies to sign back or away from one's self. To *abdicate* is a species of informal resignation: a monarch *abdicates* his throne who simply declares his will to cease to reign; but a minister *resigns* his office when he gives up the seals by which he held them.

A man *gives up* a situation by a positive act of his choice, he *resigns* it when he feels it inconvenient to hold it; we *resign* that which we have, and we *forego*

that which we might have; we *resign* the claims which we have already made, we *forego* the claim which we might make.

*Patience* applies to any troubles or pains whatever, small or great; *resignation* is employed only for those of great moment, in which our dearest interests are concerned.

Re-sist, *resisto*, (see *SISTO*, p. 36,) I stand against. To *oppose*, simply denotes the relative opposition of two objects, and when applied to persons it does not necessarily imply any personal characteristic; *resist* is always an act of more or less force when applied to persons, it is mostly a culpable action.

Re-solve, from *resolvo*, (see *SOLVO*, p. 37,) I loosen again. Between *solve* and *resolve* there is no considerable difference either in sense or application; the former seems merely to speak of unfolding in a general manner that which is wrapped up in obscurity, to *resolve* is rather to unfold it by the particular method of carrying one back to first principles; we *solve* a problem and *resolve* a difficulty.

To *determine* is to fix the mind, or to cause it to rest in a certain opinion; to *resolve* is to lay open what is obscure, to clear the mind from doubt and hesitation.

*Resolution* is courage in the minor concerns of life: *courage* comprehends under it a spirit to advance, *resolution* simply marks the will not to recede. A man who is *decided* remains in no doubt; he who is *determined* is uninfluenced by the doubts and questions of others; he who is *resolute* is uninfluenced by the consequences of his actions.

Re-spect, from *respicio*, (see *SPECIO*, p. 37,) I look back upon; to look upon with attention.

*Esteem* and *respect* flow from the understanding, *regard* springs from the heart as well as the head; *esteem* is produced by intrinsic worth, *respect* by extrinsic qualities, (as superiority of birth or talent,) *regard* is affection blended with *esteem*.

*Honor* expresses less than *reverence* and more than *respect*; to *honor* is an outward act, to *reverence* is either an act of the mind or the outward expression of a sentiment, to *respect* is only an act of the mind.

*Respect* is said of objects in general, *regard* mostly of that which enters into the feelings: laws *respect* the general welfare of the community, the due administration of the laws *regards* the happiness of the individual.

Re-spire, *respiro*, (see *SPIRO*, p. 38,) I breathe again.

Re-sponse, from *respondeo*, I answer; is principally used to denote a form of words used by a congregation when speaking alternately with the minister in public worship.

An *answer* is given to a question, a *reply* is made to an assertion, a *rejoinder* is made to a reply, a *response* is made in accordance with the words of another: we are *answerable* for a demand, *responsible* for a trust, *accountable* for our proceedings, and *amenable* to the laws.

Re-splendent, *resplendeo*, I shine bright.

Re-st, *resto*, (see *SRO*, p. 36,) I stand back. Whatever does not move or exert itself is said to be at *rest*.

*Rest* simply denotes the cessation of motion; *repose* is that species of rest which is agreeable after labour.

Re-stitution, *restituo*, (see *STATUO*, p. 36,) I place a thing again in its place. *Restoration* of property may be made by any one, whether the person taking it or not; *restitution* is supposed to be made by him who has been guilty of the injustice of taking property from another.

Restoration, or restauration, from *restauro*, I replace in a former state. In England we say, the Restoration or Restauration, by way of eminence, for the return of King Charles II. in 1660.

Re-strain and restrict are variations of the verb *restringo*, I bind down; but they have acquired a distinct acceptation: the former applies to the desires as well as the outward conduct, the latter only to the outward

conduct. A person is said to *restrain* his appetite, or to be *restrained* from doing mischief; we speak of a person being *restricted* in the use of his money, or in his diet.

*Constraint* respects the movements of the body only, *restraint* those of the mind and the outward actions: we say a person's behaviour is *constrained*, and his feelings *restrained*.

*Coercion* is exercised; *restraint* is imposed: threats, or any actual exercise of authority, *coerces*; fear, shame, or a remonstrance, *restrains*.

Re-sult, from *resulto*, (see *SALIO*, p. 32,) I jump back; is used figuratively, to signify that which springs or bounds back from another: "The state of the world is continually changing, and none can tell the *result* of the next vicissitude."

Re-sume, *resumo*, (see *SUMO*, p. 38,) I take back, or take again, or begin again what has been interrupted; as to *resume* a discourse.

Re-surrection, *resurgo*, (see *REGO*, p. 31,) I rise again.

Re-suscitate, *resuscito*, (*suscito*, I rouse,) I rouse again.

Re-tain, *retineo*, (see *TENEO*, p. 39,) I keep back.

What is *detained* is kept either contrary to the will, or without the consent of the possessor; what is *retained* is continued to be kept; it supposes, however, some alteration in the terms or circumstances under which it is kept. a person *retains* some of the articles sent for his choice, but returns the rest.

*Retinue* signifies those who are *retained* as attendants.

Re-taliation, (*talis*, such,) signifies such again, or like for like. The idea of making another suffer in return for the suffering he has occasioned is common to the terms *retaliation* and *reprisal*; but the former is employed in ordinary cases, the latter mostly in regard to a state of warfare, or to active hostilities.

Re-tard, *retardo*, (*tardus*, slow,) I hinder or make slow. A person may be *hindered* from going to his place of destination, we do not say he is *retarded*; he-

cause it is the execution of an object, and not the movements of the person which are *retarded*.

*Delay* relates to the commencement of an action—*retard* to its termination; we *delay* answering a letter and *retard* a publication.

Re-tention has the same origin as **RETAIN**.

Reticle, from *reticulum*, a little net. Also a basket or bag to carry things in. — *Reticulated*. Made like net-work.

Re-tort, from *retorqueo*, (*torqueo*, I twist,) I twist back; signifies an ill-natured reply; *repartee* signifies a smart reply, a ready taking one's own part: the *re-tort* is always in answer to a censure for which one returns a like censure; the *repartee* is commonly in answer to the wit of another, where one returns wit for wit.

Re-tract, from *retraho*, (see **TRAHO**, p. 40,) I draw back; is principally used in a figurative sense; we speak of *recalling* an expression, *retracting* an assertion, (that is, contradicting what one has said,) *re-canting* an opinion.

Re-tribution, from *retribuo*, (see **TRIBUS**, p. 40,) I bestow again; is mostly employed to mark a repayment by way of punishment; a *requital* is mostly by way of reward.

Retro-grade, *retrogradior*, (see **GRADUS**, p. 16,) I move back.

Retro-spect, from *retro*, backwards, and *specio*, I look; a *review* is a view repeated, a *survey* is a looking over: a *retrospect* is always taken of that which is past and distant, a *review* may be taken of that which is present and before us: we speak of taking a *retrospect* of our past life, and a *review* of particular circumstances. — The *review* may be said of the past, the *survey* is entirely confined to the present.

Re-veal, *revelo*, (*velum*, a veil,) I unveil or uncover. To *publish* is said of that which was never before known; to *reveal* and to *disclose* are said of that which has been only concealed or lay hidden. — *Revelation*.

The act of making a thing public which before was unknown. *Revelation* is more particularly used for the discovery which God has made to the world by the mouths of his prophets, of certain points of faith and duty, which they could not learn from natural reason. Religion is divided into natural religion, and *revelation* or *revealed* religion.

Re-verberate, from *reverbero*, (*verbero*, I beat,) I beat back; is rarely used except in speaking of sound, which is said to *reverberate* when it strikes against some object and is beaten back; and in speaking of a furnace constructed in a peculiar manner, in which the flame is said to *reverberate* upon the matter contained within it.

Re-verence, from *vereor*, (*vereor*, I fear,) I fear greatly, I stand greatly in awe of; and *awe*, both denote a strong sentiment of respect; but the latter marks the stronger sentiment of the two: sacred objects awaken *awe*, noble objects produce *reverence*, terrific objects produce *dread*.

Re-vert, *revert*, (see *VERTO*, p. 41,) I turn back. — *Reverse* of a medal or coin, denotes the second, or back side; in opposition to the head or principal figure, call the face or *obverse*.

Re-visal, from *revideo*, (see *VIDEO*, p. 41,) I go back to see, or I see again; and *revision*, are mostly employed in regard to what is written; *review* is employed for things in general.

*Revisal* and *revision* differ neither in sense nor application, but the former is more frequently employed abstractedly from the object *revised*, and *revision* mostly in conjunction: whoever wishes his work to be correct will not spare a *revisal*; the *revision* of classical books ought to be intrusted only to men of profound erudition.

Re-vive, (*vivo*, I live,) expresses the return of motion and spirits to one who for a time is lifeless; *refresh* respects the return of vigour to one in whom it has been diminished: the air *revives* one who is faint;

a cool breeze *refreshes* one who flags from the heat. *Revive* is employed in a moral sense; we speak of customs being *revived* which have lain long dormant, and as it were dead.

Re-voke, *revoco*, (see *Voco*, p. 41,) I call back, or unsay what has been said. We speak of decrees being *revoked*, and of words being *recalled*. — “The *revocation* of the Edict of Nantes was fatal to the French Protestants.” \*

Re-volve, from *revolve*, (see *Volvo*, p. 41,) I roll back, or roll over again; is used both in a natural and in a figurative sense: we speak of the heavenly bodies *revolving*, and of *revolving* thoughts in our minds. — *Revolution* signifies a change in the constitution of a state; and is a word of different import from *revolt*, with which it is sometimes confounded. When a people withdraw their obedience from their governors for any particular reason; without overturning the government, or waging an offensive war against it, they are in a state of *revolt*; when they overturn the government and form a new one for themselves, they effect a *revolution*. — The *Revolution*, used with us by way of eminence, denotes the great turn of affairs in

---

\* The Edict of Nantes, was a famous edict promulgated at Nantes, in the year 1598, by which Henry IV. (of France) granted to the professors of the Protestant religion the liberty of serving God according to their consciences. This edict was revoked by Lewis XIV. in the year 1685. The consequences of this proceeding were highly detrimental to the true interests of the French nation, by the prodigious emigrations it occasioned of the Protestants, who sought, in various parts of Europe, that religious liberty which their mother country had refused them. The number of refugees who, on this occasion, fled from France, and carried their skill and industry in various manufactures to other countries, was, at a moderate computation, more than half a million.

England in 1688, when King James II. abdicated the throne.

Ridicule, from *rideo*, I laugh. That which excites laughter.

Rite, from *ritus*; denotes the particular manner or form of celebrating or performing religious ceremonies, which obtains in this or that place. — *Ritual*. A book directing the order and manner of the ceremonies to be observed in celebrating divine service.

Rogation. *Rogation Sunday*. This day takes its name from *rogare*, to ask, because *supplications* were appointed in 469, to be offered up with fasting to God, to avert some particular calamities.

Rostrum, from *rostrum*, the beak of a bird, and among the Romans, the prow of their vessels were made to resemble "the beak" of a bird. The word was also employed to denote a sharp spike fixed in the prow, and intended to stick into vessels opposed to it, and thus cause them to sink. They adorned that part of their court of justice whence orations were pronounced, with the *rostra* taken from their enemies. Hence originated the use we made of the word, to signify "a scaffold whence orators harangue."

Rubric, from *ruber*, red. Directions printed in books of law and in prayer books, are termed rubrics, because they were originally distinguished by being in red ink. — *Ruby* is the name of a precious stone, of a red color.

Rudiments, from *rudimenta*, the first principles of any art or science; called also the elements.

Ruminate, from *rumino*, which signifies, literally, I chew the cud \*; and figuratively, I think and think again.

---

\* "CUD. — To chew the cud, that is to chew the *chewed*. This change of pronunciation, and consequently of writing, from *ch* to *k* or *c*, is very common and frequent in our language." See *Tooke's Diversions of Purley*, vol. xi. p. 42.



**Rustic**, from *rus*, the country, one who dwells habitually in the country.

## S.

**SACRAMENT**, from *sacramentum*, an oath, particularly that which the soldiers took, to be true to their commanders. The word was adopted by the writers of the Latin church, and employed to denote certain ordinances of religion.

**Sacrifice**, from *sacrificium*, (*sacrum*, sacred, *facio*, I make,) an offering made to God, as an acknowledgment of his power, and a payment of homage. **Sacrifices** (though the term is sometimes used to comprehend all the offerings made to God, or in any way devoted to his service and honour) differ from mere *oblations* in this, that in a sacrifice there is a real destruction or change of the thing offered; whereas an *oblation* is only a simple offering or gift, without any such change at all. Thus whatever of men's worldly substance is consecrated to God, for the support of his worship and the maintenance of his ministers, is an offering or oblation; and these offerings, under the Jewish law, were either living creatures or other things; but *sacrifices*, in a more peculiar sense of the term, were of living creatures.

**Sacrilege**, from *sacrilegium*, (compounded of *sacra*, sacred, and *lego*, I steal,) the taking things out of a holy place. The crime of profaning sacred things.

**Satellite**, from *satelles*, an attendant or guard. **Satellites**, in astronomy, certain secondary planets moving round the other planets, as the moon does round the earth: so named because always attending them.

**Satiate**, satiety, from *satis*, enough. To *satisfy*, is to content desire. To *satiate*, to fill more than enough.

**Satire**, from *satyra*. A poem in which men's follies and vices are wittily exposed, in order to their reformation. *Satire* should be distinguished from lampoon, which is aimed at a particular person, and consists of

censure written not to reform, but to vex those to whom it alludes.

Scanning, from *scando*, I climb; is the measuring of a verse, to see what number of feet and syllables it contains, and whether or no the quantities (that is, the long and short syllables) be duly observed.

Sciolist, from *sciolus*, one who thinks he knows more than he really does, or one who knows many things superficially.

Scribe, from *scriba*, a writer. An officer among the Jews, whose business was to write and interpret scripture. Scribe was also the title of an officer among the Romans who wrote decrees or acts, and made out authentic copies of them. They were also called *Notarii*, (whence the English word Notary,) because they made use of abbreviations and short notes in writing.

Scripture. (See SCRIBO, p. 33.) The Bible, comprehending the Old and New Testament, is usually denominated *Scripture*, which means "*the Writing*," as being superior in excellence to all other writings. [The word Bible comes from the Greek word *Biblos*, used to denote any book; but by way of excellence applied to the book of Scriptures, which is "the Book" of all others the most essential.]

---

SE.—"The prefix SE, may be accurately Englished by the words *off, aside, apart, away from*. From the Latin *cedere*, to yield, or give place to, we have to *secede*, to depart, to go away or aside from any thing with which we were formerly connected; to *seduce*, (*ducere*, to lead,) is to lead astray; and to *select*, (*legere*, to choose,) is to choose out from a number." *Booth*.

**Se-cede**, from *secedo*, (see **CEDO**, p. 6,) I go, or step aside; is only used in a moral sense, and applied to one who separates from a religious or political body. — *Seceders*, (in Ecclesiastical History,) an appellation given to certain Dissenters from the Established Church of Scotland.

**Se-clude**, *secludo*, (see **CLAUDO**, p. 7,) I shut up apart. *Seclusion* is the excess of *retirement*; he who lives in *seclusion* shuts himself out from the world.

**Second**. See **SEQUOR**, p. 34.

**Se-crete**, from *secerno*, (see **CERNO**, p. 6,) I see or know; signifies to put in a place known only to one's self. *Concealing* has simply the idea of obstructing observation; *hiding*, that of putting under cover; *secreting*, that of setting at a distance, or in unfrequented places: whatever is not seen is *concealed*, but whatever is *hidden*, or *secreted*, is intentionally put out of sight. — *Secretary*, one intrusted with the management of business, or one who writes for another. The term *Secretary* was first applied to such as being always near the king's person received his commands, and were called "clerks of the secret," whence was afterwards formed the word *secretary*.

**Secular**. See **SECO**, p. 33.

**Se-cure**, *se*, apart, and *cura*, care, signifying without care or danger. *Safety* expresses less than *security*; we may be *safe* without using any particular measures; but none can reckon on any degree of *security* without great precaution.

**Se-d-ition**, from *se*, and *itio*, going; signifies the going away of the people from the government.

**Se-duce**, from *seduco*, (see **DUCO**, p. 10,) I lead aside; means to draw aside from the right. *Allure* and *tempt* produce actions on the mind, not necessarily followed by any result; *seducer* has a reference to the outward action as well as the inward movements.

**Sedulous**. See **SEDEO**, p. 33.

**Se-lect**, *selectus*, (see **LEGO**, p. 19,) gathered and put apart. To *choose* may be applied to two or more

things, to *pick* and *select* can be used only for several things. We may *choose* one book out of two, but we *pick* and *select* out of a library, or a parcel; *pick* may be said of one or many, *select* only of many.

Semi-circle, from *semicirculus*, (*semi*, half,) half a circle.

Seminary. See *SERO*, p. 35.

Senate, from *senatus*, (*senex*, an old man,) an assembly of senators; that is, of the principal inhabitants of a state who have a share in the government. In ancient Rome, a certain age was required for a senator, though no writer has expressly signified what it was. Dr. Middleton supposes it to have been thirty years complete.

Senior, from *senior*, one older than another. *Senior* is the correlative of *junior*.

Sensation, a general term denoting the effect produced in the mind by the impression of external bodies on our organs of *sense*, [See the next Article,] by various changes in the internal organs, and by affections of any parts of the body which possess nerves. *Sensations* may be re-produced without any external objects, by an active state of the brain: thus, in dreams we pass through scenes, and experience feelings, which are not distinguishable from real occurrences.

Sense, (see *SENTIO*, p. 34,) in anatomy, the organs by which we become acquainted with surrounding objects, or by which external bodies impress our frame, so as to communicate to us a knowledge of their properties.

“And though things sensible be numberless,

“But only *five* the *sense's* organs be;

“And in those five all things their forms express,

“Which we can *touch, taste, feel, or hear, or see.*”

*Davies.*

These are often called the *external senses*; while knowing and reflecting have sometimes been called the *internal senses*. Pliny observes, “that of all the *senses*, feeling and tasting are those which man

enjoys in the greatest perfection. As to seeing, (he says,) he is excelled by the eagle, &c. ; as to smelling, by the vulture, &c. ; as to hearing, by the mole, even when hid under ground."

*Moral sense*, is a determination of the mind to be pleased with the contemplation of those affections, actions, or characters, of rational agents, which we call *good* or *virtuous*.

"There's something previous ev'n to taste — 'tis *sense*,

"Good *sense*, which only is the gift of Heaven,

"And though no science, fairly worth the seven."\*

Pope.

*Common sense*, is a term that has been variously used both by ancient and modern writers. With some it has denoted *prudence*; in certain instances it has been confounded with some of the powers of taste, and accordingly, those who commit egregious blunders with regard to decorum, saying or doing what is offensive to their company and inconsistent with their own character, have been charged with a defect in common sense. Some men are distinguished by an uncommon acuteness in discovering the characters of others; and this talent has been sometimes called *common sense*: similar to which is that use of the term which makes it to signify that experience and knowledge of life which is acquired by living in society.

*Sensibility*, is the power of receiving an impression and transmitting it to the brain, so as to cause *sensation*. — *Sensorium*, the part which feels and perceives; the common centre, to which sensations are conveyed, and from which volition emanates; in other words, the brain.

Sentence. See SENTIO, p. 34.

---

\* The seven sciences are, Grammar, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy.

**Septuagint**, from *septuaginta*, seventy. "The Septuagint" is a term famous among divines for a version of the Old Testament out of Hebrew into Greek, said to have been performed by seventy-two Jewish interpreters. This version was made for the use of those Jews who, living among the Greeks, generally used the Greek language.

**Sequel**, from *sequor*, I follow. That which follows another.

**Sequestration**, from *sequestro*, I separate. *Sequestration*, in the civil law, is the act of separating a thing in controversy from the possession of both persons till the right be determined by a court of law. It is also used for the act of gathering the fruits of a benefice which is void, for the use of the next incumbent. *Sequestration*, in chancery, is a commission usually directed to seven persons therein named, empowering them to seize the defendant's personal estate and the profits of his real, and to detain them, subject to the order of the court.

**Serenade**, from *serus*, late; is a term applied to music performed *late* in the evening, out of doors.

**Simulation**, from *simulatio*, is making a thing appear which does not exist, and is thus distinguished from *dissimulation*, which is keeping that which exists from appearing.

**Sincere**, from *sincerus*, an epithet applied to pure honey, as being *sine cerâ*, "without wax;" it was afterwards understood to mean without fraud or deceit.—*Sincerity* implies an honesty and openness in our dealings with our fellow beings, and extends to the springs and motives of our actions, as well as the actions themselves; to our words and to our thoughts.

**Sinecure**, from *sine*, without, and *cura*, care or trouble.

An office which has revenue without any employment.

**Soliloquy**, from *solus*, alone, and *loquor*, I speak. A reasoning or discourse which a man holds with himself.

**Solstice**, from *sol*, the sun, and *mans*, (see *Sto*, p. 36.)

*Solstice* is the term applied to the time when the sun is at the greatest distance from the equator, thus called because he then appears to *stand* still. The solstices are two in each year; the estival (or summer) solstice, and the hyemal (or winter) solstice. The summer solstice is when the sun is in the tropic of Cancer, which is on the 21st of June, when he makes the longest day. The winter solstice is when he enters the first degree of Capricorn, which is the 22d of December, when he makes the shortest day to the northern hemisphere.

*Solve*. See *SOLVO*, p. 37, and *RESOLVE*, page 279.

*Species*, a subdivision of a general term. The word is formed from the verb *specio*, I see; as if a *species* of things were a collection of all the things seen at one view. Bird when compared with animal is a *species*; when to a crow, an eagle, or the like, it is a *genus*. Genus is that which has several species under it, or it is the origin of divers species joined together by some affinity or common relation between them. Animal is said to be a *genus*, in respect to man and brute; because man and brute agree in the common nature and character of animal.

*Specific*, (see *FACTIO*, p. 11,) that which is proper and peculiar to any thing; or that which characterizes it, and distinguishes it from any other thing. Thus the attracting of iron is *specific* to the *loadstone*, or a specific property of the loadstone. *Specific* is a term that has been applied to such medicines as were supposed to have the special power of curing particular diseases in all persons, and under all circumstances. In other words, *specific* is a certain antidote against a given disease. — *Specific Gravity*. See *GRAVITY*.

*Specimen*, *spectacle*. See *SPECIO*, p. 37.

*Spirit*. (See *SPIRO*, p. 38.) The primitive meaning of *spirit* is similar to the meaning attached to our Saxon word *breath*; and it was afterwards employed to designate any incorporeal substance. In this sense the human soul is called a *spirit*, from its thinking and reflect-

ing powers, which cannot be conceived to reside in any thing material. The early chymists gave the denomination of spirits to the fine subtile particles raised from bodies by heat, and reduced into liquors by distillation: thus we have the expressions "ardent spirits," or spirits obtained from wine, beer, &c. "spirits of vitriol," "spirits of salt," "spirits of hartshorn."

The word *spirit* is also applied to certain fine subtile juices or humours in animal bodies; supposed by many to be the great instrument of muscular motion and sensation: in this sense we speak of "low spirits," "high spirits." One sometimes hears such phrases as, "he has a fine flow of *animal spirits*," by which is meant that a person is very gay. About the nature of animal spirits and the matter whence they are formed, great disputes have arisen, though their existence has never been fairly proved. *Spirit* is also taken in several other acceptations, as, "they were terrified, and supposed that they had seen a *spirit*." *Luke xxiv. 37.*

—— "This morning, like the *spirit* of a youth  
"That means to be of note, begins betimes."

*Shakspeare.*

—— "Farewell the big war,  
"The *spirit*-stirring drum, th' ear-piercing fife."

*Shakspeare.*

"The king's party (called the cavaliers) began to recover their *spirits*." *Swift.*

"A wild Tartar, when he spies

"A man that's handsome, valiant, wise;

"If he can kill him, thinks to inherit

"His wit, his beauty, and his *spirit*."

*Butler.*

"A perfect judge will read each work of wit,

"With the same *spirit* that an author writ;

"Survey the whole, nor seek slight fault to find,

"Where nature moves, and rapture warms the mind."

*Pope*



"It may be observed, that in the early poets *spirit* was a monosyllable, and therefore was often written *sprite*, or less properly *spright*." *Johnson*.

**Sponsor**, from *sponsor*, one who makes a promise, or gives security for another.

**Spontaneous**, from *sponte*, of one's own accord. A term applied to such motions of the body or mind as we perform ourselves without any constraint.

**Square**, a corruption of *quadra*, a quadrilateral (or four sided) figure, with right angles and equal sides. A *square* number is when another, called its *root*, can be found, which multiplied by itself produces a *square*, thus, 9 is the *square* or the *square number* of 3, and 3 is termed the *square root* of 9.

1	1	1
1	1	1
1	1	1

**Stifle**, is the frequentative of "to stop;" the French words *etouffer* or *etouper*, whence "stifle or stop" is derived, form *etoupe* or *estoupe*; in Latin, *stupa*, which signifies "tow or oakum," (old rope untwisted,) with which the chinks of vessels are stopped.

**Stipend**, from *stipa*, money, and *pendeo*, (see **PENDEO**, p. 27.) Among the Romans, the *money* given to the soldiers as pay was *weighed* out to them. With us, it denotes, simply, "money paid for the fulfilment of an engagement," without reference to the act of weighing.

**Stipulate**, to settle terms. The word is formed from *stipula*, a straw, because in making a sale, a straw was given to the purchaser in sign of a real delivery; which custom is still retained, as it is said, in some parts of France. The custom was for the two parties to break a straw between them, and each take his moiety, which they afterwards joined again to recognize their promise.

**Style**, from *stylus*, the name given to an instrument pointed at one end and broad at the other, which the

Romans employed in writing upon their waxen tablets; whence the word has been used for the manner of writing in general. *Style* has also been applied to a certain part in the centre of a flower: it was so named from its supposed resemblance to the *stylus* of the ancients.

---

“ SUB signifies immediately or closely underneath. In its general signification, both alone and in composition, it denotes *under* with regard to *place*; and, figuratively, it denotes *after* with regard to *time* or *station* in life.

“ To *succeed*, (*cedere*, to follow,) is to follow *after* or to take the place of; and to *supplant*, is to plant under or displace.

“ When applied to qualities it expresses their existence in an *inferior* degree; *sub-acid*, is acid in a small degree, or *nearly* acid; *subaltern*, (*alter*, another,) is one that has an office or situation *under* another; to *subdivide* is to *under* divide, or divide the parts of what has already been divided.

“ SUB becomes *suc*, *suf*, *sug*, *sup*, *sur*, *sus*; as *succeed* for subceed; *suffuse* for subfuse; *suggest* for subgest; *supply* for subply; *surmise* for submise; *suspect* for subspect.

“ SUBTER, (probably from *sub* and *trans*.) like SUB, signifies *beneath*, but not near. It is *below*

in opposition to *above*, not *on* but *separate from* the *lower* side of the *superior* body. A *subterfuge* (*fugere*, to flee,) is an evasion; some covering of which we avail ourselves to escape *under* its shade." *Booth*.

Sub-due, *subdo*, I put under. We *conquer* an enemy by whatever means we gain the mastery over him; we *vanquish* him when by force we make him yield; we *subdue* him by whatever means we check in him the spirit of resistance. William the First *conquered* England by *vanquishing* his rival Harold; after which he completely *subdued* the English.

Sub-ject, from *subjicio* (see *JACIO*, p 18,) I cast under; is to put under, or to be under the dominion of another.—Necessity is in some degree included in the term *subject*; whatever we are obliged to suffer, that we are *subject* to: *liable*, conveys more the idea of casualties; we may suffer that which we are *liable* to, but we may also escape the evil; we speak of being *subject* to disease, and *liable* to catch cold.

*Matter* seems to bear the same relation to *subject* as the whole does to any particular part. As it respects moral objects the *subject* is the ground-work of the *matter*; the *matter* is that which flows out of the *subject*; many persons may have a *subject* who have no *matter*, that is, nothing in their own minds which they offer by way of illustrating this *subject*.

When *object* is taken for that which is intellectual it designates the thing that presents itself to the mind, *subject* is that which engages the mental powers; hence we say an *object* of delight, and a *subject* of reflection.

Sub-jugate, from *subjugo*, (*jugum*, a yoke,) I bring under the yoke. After a victory, the Romans frequently obliged their conquered enemies to pass under an erection of spears in the shape of a yoke or gallows.

*Subjugate* and *subdue* are both employed with regard to nations that are compelled to submit to the conqueror; but *subjugate* implies to bring into a state of permanent submission, whereas to *subdue* may be only a nominal and temporary subjection.

Sub-junctive, subjoin, *subjungo*, (see JUNGO, p. 18,) I join at the end. To *affix*, is to add any thing as an essential part; to *subjoin* is to add any thing as a subordinate part: in the former case the part to which it is put is not specified; in the latter the syllable *sub* specifies the extremity as the part; we speak of a title being *affixed* to a book, and of some lines being *subjoined* to a letter by way of postscript.—*Subjunctive* mood, is a mood or manner of conjugating verbs, and is thus called, because usually subjoined to some other verb, or to some conjunction, as “though this were true.” It is sometimes termed the conjunctive mood. The *subjunctive* mood is threefold; being either *subjunctive*, *potential*, or *optative*. See the words POTENTIAL and OPTATIVE.

Sublimation, from *sublimo*, I set on high. An operation in chymistry, by which volatile and solid substances are collected. In distillation, only the fluid parts of bodies are raised; but in *sublimation*, the solid and dry. The matter to be distilled may be either solid or fluid; but *sublimation* is concerned about solid substances only.—*Sublime* is an epithet applied to something extraordinary and surprising, which elevates the soul.

Sub-mersion, *submergo*, I put under water.

Sub-mit, *submitto*, (see MITTO, p. 23,) I send or put under. To *yield*, is to give way to another, either with one's will or one's outward conduct; *submission* is the giving up of one's self altogether, it is the substitution of another's will for one's own.

Between *humble* and *submissive* there is this feature of distinction, that the former marks a temper of mind (a sense of inferiority to others,) the latter a mode of action; the former is therefore often the cause of

the latter, but not so always : we may be *submissive* because we are *humble* ; but we may likewise be *submissive* from fear, from interested or other motives.

Suborn, from *suborno*, is to cause to swear falsely : a *perjured* man has all the guilt upon himself ; but he who is *suborned* shares his guilt with the *suborner*.

Sub-pœna, in law, a writ by which any person under the degree of peerage is commanded to appear in court. The name is taken from the words in the writ which charge the party summoned to appear at the day and place assigned, *sub pœnâ centum librarum*, under the penalty of one hundred pounds.

Sub-scribe, *subscribo*, (see SCRIBO, p. 33,) I write under. — *Subscription*, the signature put at the bottom of a letter, writing, or instrument. *Subscription*, in commerce, is used for the share or interest which particular persons take in a public stock or trading company, by writing their names and the shares they require in the books or registers of it. *Subscription*, in the commerce of books, signifies an engagement to take a certain number of copies of a book going to be printed. *Subscriptions* were first set on foot in the middle of the last century. Walton's Polyglot Bible was the first book ever printed by way of *subscription*.

Sub-sequent, *subsequor*, (*sequor*, I follow,) I follow immediately after.

Sub-servient, from *sub*, and *servio*, I serve ; signifies serving under something else. It is sometimes used in a moral sense, " Though a writer may be wrong himself, he may chance to make his errors *subservient* to the cause of truth."

Sub-sidy, *subsidium*, (*sedes*, a seat,) that which is under the seat, and serves as its support ; from this primitive signification others have been deduced. *Subsidy* is now used to signify " aid, such as is given in money." The adjective *subsidiary* is applied to various things brought in aid, thus we say, " the *subsidiary* means."

Sub-side, from *subsido*, (see *SEDEO*, p. 33,) to settle at the bottom. This term is used both in a natural and in a moral sense, we speak of heavy particles *subsiding* in a fluid that is at rest, and of tumults having *subsided*.

Sub-sist, from *subsisto*, (see *SISTO*, p. 35,) I stand under; denotes a partial *existence*. To *exist* designates simply the event of *being* or existing; to *subsist* conveys the accessory Ideas of the mode and duration of existing. Friendship *exists* in the world notwithstanding the prevalence of selfishness; but it cannot *subsist* for any length of time between individuals in whom such a disposition prevails.

Sub-stitute, *substituto*, (see *STATUO*, p. 35,) I place under, or in the room of another.

Sub-stance, from *substantia*, (which is compounded of *sub se stans*. See *SRO*, p. 36.) Something that we conceive to subsist of itself, independently of any created being, or any particular mode or accident. *Substance*. "Our ideas of things may be reduced into two kinds: the one of things which we conceive separately and by themselves, called *substances*; and the other of things which we conceive as existing in others, in such a manner that we cannot allow them existing without them, and these we call *modes* or *accidents*."

*Locke.*

Nouns are divided into *nouns substantive* and *nouns adjective*. They are called *substantives* when the objects they design are considered simply in themselves, without any regard to their qualities. They are called *adjectives* when their objects are considered as clothed with some qualities. But in effect, the object alone is designed by *substantives*, and *adjectives* are but the modifications of nouns.

*Substantive verb*. In every language there is a verb known by the name of the *substantive verb*, in Latin *esse*, in English *to be*, in French *être*. This verb denotes not the existence of any particular event, but existence in general. All existence is either *absolute*,

as when we say, "B is;" or *qualified*, as when we say, "B is an animal,"—"B is white." And with respect to this difference, the verb *is* can by itself express *absolute* existence, but never the *qualified*, without subjoining the particular form; and consequently, when *is* only serves to subjoin to some such form, it has little more force than that of a mere assertion. Under this character, it becomes a latent part of every other verb, by expressing that assertion which is one of its essentials; for example, the expression, "the sun rises," means, "that the sun is rising."

Subter-fuge, from *subter*, under, and *fugio*, I flee; is a mode of *evasion* in which one has recourse to some shelter. *Evasion* is an artful mode of escaping from inquiry, and it is resorted to for the gratification of pride and obstinacy; *subterfuge* is the refuge of one's fears: he who wants to justify himself in a bad cause has recourse to *subterfuges*.

Sub-tile, *subtilis*, exceedingly thin; *subtle* is used in a figurative sense, for "fine in thought." A man is *cunning* and *crafty* by deeds, he is *subtle* mostly by means of words alone, or words and actions combined. — *Subtile* is a term also applied to any thing exceedingly small and delicate, such as the effluvia of odorous bodies. *Subtile* is sometimes used as synonymous with *cunning*, and in this sense it is commonly written *subtle*.

Sub-tract, *subtraho*, (see TRAHO, p. 40,) I draw from under. — *Subtraction*, the taking of a less number from a greater, by which we learn the difference.

Sub-terraneous, (*terra*, the ground,) under the ground.

Sub-vert, *subverto*, (see VERTO, p. 41,) I turn that under which should be upward: *overturn* is to turn a thing either with its side or its bottom upward. Both these terms are used figuratively; to *overturn* is said of small matters, to *subvert* only of national or large concerns; the domestic economy may be *overturned*, religious or political establishments may be *subverted*.

Sub-urb, from *suburbana*, (~~urbs~~, a city,) buildings without the walls of the city.

Suc-ceed, from *succedo*, (see *CEDO*, p. 6,) I move after; denotes the going or being in the same place immediately after another. *Follow* denotes the going in order, in a line: many persons may *follow* each at the same time, but only one individual properly *succeeds* another. *Succeed* is taken in the moral sense of taking the situation or office of another: a king *succeeds* to a throne, or a son to the inheritance of his father.

*Succession* is a matter of necessity or casualty, the *series* is a connected succession, the *order* an arranged succession.

The attainment of an object constitutes the *success*; the *fortunate* and *lucky* man can lay no claim to merit, because they preclude the idea of exertion. *Prosperous* and *successful* may claim a share of merit proportioned to the exertion. What is *successive* follows directly; what is *alternate* follows indirectly.

Suc-cinct, from *succingo*, (*cingulum*, a girdle,) I put under the girdle, I gird or tuck up; signifies brought within a small compass: we speak of precepts being *succinct* and clear.

Suc-cour, *succurro*, (see *CURRO*, p. 9,) I run to the help; is a species of immediate assistance which is given on the spur of the occasion, thus we *succour* one who calls us by his cries. Though *relieve* as well as *succour* expresses the removal of pain, it does not imply any mode by which this is done, and therefore includes the idea of personal interference.

Suc-cumb, *succumbo*, I lie under, I faint or yield.

Suf-fer, *suffero*, (see *FERO*, p. 13,) I bear firmly underneath; is a passive and involuntary act, to *bear* is voluntary and positive. To *suffer* and *endure* are said only of persons and personal matters, to *bear* and *support* are said also of things. — *Suffer* is used to imply not to put a stop to; thus, we speak of *suffering* a person to do what he wishes.



**Suf-fice, *sufficio*,** (see **FACIO**, p. 11,) I make or suit to the purpose. He has *enough* whose desires are satisfied, he has *sufficient* whose wants are supplied; we may therefore have a *sufficiency* when we have not enough.

**Suf-focate, *suffoco*,** (*fauz*, the throat,) I tighten the throat, I stop the breath.

**Suf-frage, from *suffragium*,** a vote or voice given in a controverted point. *Vote* is the wish itself, whether expressed or not; *suffrage* is the vote given in particular cases; the *voice* is a partial or occasional wish expressed in matters of minor importance. *Suffragatio*, the giving one's voice at an election, is a figurative expression from the camel, that *bends* his knees to make the ascent more easy to his rider, as *suffrago* is "the joint of the hinder leg of a beast;" and is formed of *suf*, for *sub*, under, and the obsolete verb, *frago*, I break; for at the joint the continuation of the leg is divided, and appears in a manner broken. *Suffragan*, a term applied to a bishop considered as subject to his metropolitan. The Archbishop of Canterbury has twenty-one *suffragans*, and the Archbishop of York four. — *Suffrage*, a voice or vote given in an assembly where something is deliberated on, or where a person is elected to an office or benefice.

**Suf-fusion, *suffundo*,** (see **FUNDO**, p. 15,) I pour out or upon. *Suffusion* is an overflowing of some humour, showing itself in the skin; particularly of the blood or bile. That redness which ordinarily arises from shame, and which is termed blushing, is only a *suffusion* of blood appearing in the cheeks. The jaundice is a *suffusion* of bile over the whole body.

**Sug-gest, from *suggero*,** (see **GERO**, p. 16,) I bear under or near; signifies to bring forward in an indirect or casual manner. A man who will not offend others by an assumption of superior wisdom *suggests* his ideas, instead of setting them forth with confidence.

*Dictate* is employed only for what passes inwardly,

*suggestion* may be used for any action on the mind by external objects: we speak of the *dictates* of conscience, and the *suggestions* of envy.

Sui-cide. See CÆDO, p. 4.

Sumptuous, from *sumptuosus*, costly. *Sumptuary* laws are laws made to restrain excess in apparel, furniture, eating, &c. Most ages and nations have had their *sumptuary* laws; but it is observed no laws are worse executed. The English have had their share of *sumptuary* laws, chiefly made in the reigns of Edward III. Edward IV. and Henry VIII. against peaked shoes, short doublets, and long coats; though all repealed by James I. Under Henry IV. Camden tells us pride was got so much into the foot, that it was proclaimed that no man should wear shoes above six inches broad at the toe.

Supine, from *supinum*, which is derived by some writers from, *supinus*, indolent. “Of the ancient and later grammarians there are scarcely two of one mind about the *supine*, what part of speech it is, and why it is so named; some taking it to be a noun, some a verb, and some a participle, some a gerund, some a distinct part of speech of itself, some that the *supine* in *um* is one part of speech, and the *supine* in *u* another; and some alleging one reason for the name and some another; none, I confess, to my satisfaction: but I believe, from all the examples I have been able to collect (and they fill six folio pages in my MS.) that a *supine* is a noun, so named from its being always under government, having no nominative case; as a *preposition* is so named, because it always *precedes* or *governs* in construction.” *Lyne*.

Dr. Jones, in his Latin grammar, terms the *supine* a barbarous fiction. — “General custom makes the pretended *supine*, *um*, branch out into many sorts of words; whereas it would be more rational to put in lexicons the termination *us*, instead of the termination *um*, called the *supine*. The *supine* in *um* is, in reality, the accusative of a verbal noun of the fourth

declension in *us*, with a preposition understood.\*

See *Salmon's Stemmata Latinitatis*.

Sup-plement, supply, *suppleo*, (see *PLEO*, p. 28,) I fill up the place of what is lost or deficient. One *provides* against contingencies, *procures* necessities, *furnishes* comforts, and *supplies* deficiencies.

Sup-plicate, from *supplico*, (see *PLICO*, p. 28,) signifies to bend the body down in token of distress, in order to awaken notice.

Sup-ply, has the same origin as **SUPPLEMENT**.

Sup-port, from *supporto*, (see *PORTO*, p. 30,) I bear from underneath, or bear up.

To *hold up* is a personal act or a direct effort of the individual, to *support* may be an indirect and a passive act: he who *supports* a thing only bears its weight, or suffers it to rest upon himself; a pillar *supports* a building. To *support* is frequently used in a moral sense: we *hold* an opinion only as it regards ourselves, we *maintain* and *support* it as it regards others; we *maintain* it by assertion, and *support* it by argument.

To *countenance* a person is to show towards him some outward demonstration of regard, to *support* a person is to give him assistance and co-operation.

To *second* does not express so much as to *support*: we *second* a motion by a simple declaration of our assent to it, we *support* a motion by the force of persuasion.

*Maintenance* is that which is permanent, the *support* may be casual; the poor receive *support* during sickness and distress from the parish.

Whatever bears the weight of an object is a *support*, whether in a state of motion like a *staff*, or in a state of rest like a *stay*; whether to bear the weight in part like a *stay*, or altogether like a *prop*, it is still a *support*; but this term is employed on occasions in which the others are not admissible: thus, food is the *support* of the animal body; labour or any other employment is likewise one's *support*, or the indirect means of gaining *support*.

**Sup-pose**, from *suppono*, (see **PONO**, p. 29,) I put one thing in the place of another; signifies to have one thing in one's mind in lieu of another.

To *conceive* is an ordinary operation of the mind, it must precede every other; *apprehend* is employed where certainty cannot be had, *suppose* is used in opposition to positive knowledge.

To *think* requires reflection, it is the work of time; to *suppose* and *imagine* may be the acts of the moment.

**Sup-press**, *supprimo*, (see **PREMO**, p. 30,) I press under. *Repress* is used only for the feelings or the movements of the mind; *suppress* may be employed for that which is external as well as to the feelings: we *repress* violence, and *suppress* publications.

**Supreme**, from *supremus*, the highest.—*Supremacy*, in the English polity, the sovereignty of the king over the church, as well as state, of England, of which he is the established head. The king's *supremacy* was first established, or, as others say, recovered, by King Henry VIII. in 1534.

**Sur-face.** See **SUPERFICIAL**.

**Sur-mise**, (*missus*, participle of *mitto*, I send or put forth,) like *conjecture* and *supposition*, conveys the idea of framing something in the mind independent of the reality; but *conjecture* is founded less on rational inference than *supposition*, and *surmise* less than either: any circumstance, however trivial, may give rise to *conjecture*; some reasons are requisite to produce a *supposition*; a particular state of feeling or train of thinking may of itself create a *surmise*: we speak of an idle *conjecture*, a false *supposition*, and a fanciful *surmise*.

**Sur-reptitious**, *surripio*, (*rapio*, I seize or steal,) I steal or take away privily. *Surreptitious* or *Subreptitious*, a term applied to a letter, or licence, fraudulently obtained of a superior, by concealing some truth, which had it been known would have prevented the grant.

**Sur-rogate**, from *surrogo*, or *subrogo*, (*rogo*, I demand,)

I demand for one that is over me, I put in the place of another; is used to signify a deputy of an ecclesiastical judge, one who grants licences for marriages and probates for wills.

**Sus-ceptibility**, from *suscipio*, (see **CAPIO**, p. 5,) I take from under; designates that property of the mind or body which consists in being ready to *take* an affection from external objects; hence we speak of a person's *susceptibility* to take cold, or to be affected with grief, joy, or any other passion.

**Sus-pect**, from *suspicio*, I look up [that is, "being under," I look up.] *Suspect* at present means "to imagine with a degree of fear and jealousy what is not known; also, to hold uncertain."—*Johnson*. "Nothing makes a man *suspect* much, more than to know little; and therefore men should remedy *suspicion* by procuring to know more." *Bacon*.

**Sus-pend**, *suspendo*, (see **PENDO**, p. 27,) I make to hang by any thing, I cause to stop for a time, or hinder from proceeding. — *Suspense*, the act of withholding the judgment.

*Doubt* (which arises for the want of evidence) interrupts our progress in the attainment of truth; *suspense* (which arises from the want of certainty) impedes us in the attainment of our objects: the former is connected principally with the understanding, the latter acts altogether upon the hopes. — *Suspension*, in rhetoric, is a keeping the hearer attentive and doubtful, in expectation of what the speaker will conclude with. — *Suspension*, in mechanics. Points of *suspension* in a balance are those points in the axis or beam to which the weights are applied, or from which they are suspended. *Suspension of arms*, in war, is a short truce that the parties agree on for the burial of the dead, the waiting for succours, or for other purposes.

**Sus-tain**, from *sustineo*, (see **TENEO**, p. 39,) I hold up; is used in its primitive sense; and, in a moral sense,

we speak of *sustaining* a load, and of *sustaining* a loss or an injury. — *Maintenance* and *support* are granted, but *sustenance* is that which is received; the former comprehends the means of obtaining food, the *sustenance* comprehends that which *sustains* the body by supplying it with food.

---

**SUPER.**—"Opposite to **SUB** is the Latin **SUPER**, *above* and *upon*. When applied to *place*, it is more exalted or higher in the same direction; when to quantity it is greater than something else, or *above* that of which we are speaking. Like *sub*, it implies *contiguity*. It is *up-on*, that is, *on* the upper side; and as *subter* implies distance, so, when the Latins supposed a place to intervene they generally employed *supra*. This, however, was not universally attended to, because such accuracy of distinction was seldom necessary.

"The English *upon* and *above* are respectively equivalent to *super* and *supra*; and these also are often used without discrimination. *Supra* does not appear in composition, but we have many words with the prefix *super*. *Super-abundance* is an *over* abundance; to *super-add* is to add *still more*; and *super-cargo* is one who is placed *over* the cargo and manages the sale."  
*Booth.*

**Super-annuate**, (*annus*, a year,) to impair or disqualify by length of years.

**Super-cede**, (*cedo*, I move,) is to get the upper or superior place; it is applied to things as well as to persons: we speak of one work *superseding* the use of another.

**Super-cilious**. See *CELER*, p. 6.

**Super-erogation**, (*erogo*, I bestow,) bestowing or performing more than duty requires.

**Super-ficial**, (*facies*, the face or outside figure,) that which is only on the outside or upper part; it is, by implication, the same as *shallow*, which has nothing underneath, being a variation of hollow: a person may be called either *superficial* or *shallow*, to indicate that he has not a profundity of knowledge. — *Surface* is but a variation of *superficies*; the former is a common, and the latter a scientific, term.

**Super-fluity**, from *superfluo*, (see *FLUO*, p. 14,) I flow over; expresses having more than enough. — *Excess* is applicable to any object, but *superfluity* and *redundancy* are species of excess; the former is applicable to that which is an object of desire, and *redundancy* to matters of expression or feeling.

**Super-in-tend**, a word of modern formation, from *super*, and *intendo*, (in the sense of, I bend the mind to an object, that is, direct;) signifies to overlook or take care of others, with authority.

**Superiority**, the quality of being *above*, or greater than another, in any respect.

**Super-lative**, (see *FERO*, p. 13,) carried to the highest degree.

**Super-numerary**, (*numerus*, a number,) being above a stated number.

**Super scribe**, (see *SCRIBO*, p. 33,) to write on the top or on the outside of something.

**Super-stition**, (see *STO*, p. 36,) religious fear which *stands over*, as it were, and overwhelms the mind. — *Superstition*. The difference between true religion and *superstition* seems to be this: that the *former* is the

exercise of the understanding and affections, and the regulation of the conduct, founded on *just notions* of God, and the method of averting his displeasure and securing his favour; the latter is the result of fancy and passion, undirected and ungoverned, and originating in the delusive hope of pleasing God by some opinion or practice entirely distinct and *contrary* to those *just notions*. "*Superstition*," says Dr. Hartley, "may be defined a mistaken opinion, concerning the severity and punishments of God, magnifying these in respect to ourselves or others. It may arise from a sense of guilt, from bodily indisposition, or from erroneous reasoning."

**Super-structure**, (see **STRUES**, p. 38,) that which is built upon something else.

**Super-vene**, (see **VENIO**, p. 41,) to *come* when not expected.

**Super-visor**, (see **VIDEO**, p. 41,) one who *looks over* others; it is applied principally to an officer of customs or excise.

## T.

**TABERNACLE**, from *tabernaculum*, (*tabula*, a board,) a little house made of boards. *Tabernacle*, among the Jews, was a kind of moveable chapel, so contrived as to be taken to pieces and put together at pleasure, for the convenience of carrying it from place to place, during the migration of the Israelites in the wilderness for forty years. *Tabernacle* is also used of late for a place of religious worship, appropriated to the use of those that are called Methodists.

**Table**, from *tabula*, a board or table. Among Christians "the table," or "the Lord's table," signifies the Sacrament of the Lord's Supper. "Knights of the round table," a military order, said to have been instituted by Arthur, the first king of the Britons, in



the year 516. The round table, which gave them their title, was an invention of that prince to avoid disputes about the upper or lower end, and to take away all emulation as to places. Rapin (see page 125, vol. i. 8vo.) observes, though the institution of the "Knights of the round table" has served as the foundation for many fabulous relations, it is not to be deemed altogether chimerical.

"Laws of the twelve tables" were the first set of laws of the Romans; thus called, either because the Romans then wrote with a style (see *STYLE*) on their wooden tables covered with wax; or rather, because they were engraved on tables, or plates of copper, to be exposed to public view. *Table* is also used for an index or repertory, put at the beginning or end of a book, to direct the reader to any passage he may have occasion for; thus we say "table of contents," "tables of authors quoted." Tables of the Bible are called Concordances. "The table of Pythagoras" is that table of figures which is commonly called "the multiplication table."

**Tacit**, from *tacitus*, silent; implied, though not expressed by words. "As there are formal and written leagues respective to certain enemies, so is there a natural and *tacit* confederation amongst all men against the common enemy of human society—pirates." *Bacon*. — *Tacitly*, silently, without oral expression. "While they are exposing another's weakness they are *tacitly* aiming at their own commendations." *Addison*. — *Taciturnity*, habitual silence.

**Talent**, from *talentum*, a sum of money, of different value in different places. It derives its figurative signification of a gift, possession, or power, from the use our Saviour has made of it in several parables. See *Matt.* xxv. 15. — *Genius* is that which is peculiarly born within us. We consider *genius* as it respects the operation of the imagination, and *talent* as it respects the exercise or acquirements of the mind. *Genius* qualifies a person for the most exalted efforts

of the human mind ; *talent* qualifies a person for the active employments of life.

**Tantalize**, to torment by the show of pleasure which cannot be reached. The ancient poets feign that **TANTALUS** was condemned to the infernal regions, and there tormented with perpetual hunger and thirst in the midst of plenty of both meat and drink. Horace seems to consider Tantalus simply as an emblem of the covetous.

“ Burning with thirst, when Tantalus would quaff  
 “ The flying waters — wherefore do you laugh ?  
 “ Change but the name, of thee the tale is told,  
 “ With open mouth when dozing o’er your gold.”

*Book I. Sat. i. v. 71. translated by Francis.*

**Tantamount**, *adj.* from *tantus*, so much ; is applied to that which is equivalent, or amounting to, *as much as* something else compared to it.

**Te Deum**. A kind of hymn or song of thanksgiving used in the church, beginning with the words *Te Deum laudamus*, “ We praise thee, O God.”

**Temper**, from *tempero*, I mix ; so that one part qualifies the other.

————— “ I shall *temper* so  
 “ Justice with mercy, as may illustrate most  
 “ Them fully satisfied, and thee appease.”

*Milton’s Paradise Lost, Book x. line 77.\**

“ Woman ! nature made thee  
 “ To *temper* man : we had been brutes without you.”

*Otway.*

\* “ Compare the fine sentiment in Shakspeare’s Merchant of Venice. A. iv. S. 1.” See *Todd’s Edit. of Milton.*

**Portia**. “ The quality of *mercy* is not strained

\* \* \* \*

“ ——— earthly power doth then show *likest* God  
 “ When *mercy* seasons justice.”

*Temper, temperament, temperature, and temperance* are derived from *tempero*. *Temper* signifies the thing mixed or modelled.

*Temperament* and *temperature* are both used to express that state which arises from the *tempering* of opposite or varying qualities; the *temperament* is said of animal bodies, and *temperature* of the atmosphere. *Temperance* implies a well regulated abstinence in all manner of sensual indulgence. *Temperament* is a name given to certain physical and moral differences that present themselves in man, and which are supposed to depend on the different proportions and connection between the parts of the animal frame and the different degrees of energy possessed by the different organs. Every individual is said to possess a different modification of being by which his own *temperament* is distinguished from that of every other person, although in most points it will be found to bear a very close resemblance. Thus physicians speak of persons of a sanguine or sanguineous *temperament*, of bilious (called also choleric or melancholic) *temperament*, the nervous *temperament*, and lastly, of the phlegmatic *temperament*.

*Temperature* at present denotes, in general, the degree of free caloric, (or heat, in common language,) which a body appears to possess when compared with other bodies. "Providence has *tempered* the seasons so as to mix something that is pleasant in them all." *Crabb*. — "The man who lives under an habitual sense of the Divine presence keeps up a perpetual cheerfulness of *temper*." *Addison*. — "I have always more need of a laugh than a cry, being somewhat disposed to melancholy by my *temperament*." *Couper*. — "O happy England, where there is such a rare *temperature* of heat and cold." *Howel*. — "We may be abstinent without being sober, sober without being abstemious, and all together without being *temperate*. An abstinent man neither eats nor drinks so much as he can enjoy; a sober man may drink much without

being affected. An abstemious man drinks nothing strong; a *temperate* man enjoys all in due proportion." *Crabb*.

**Temple**, from *templum*, a building erected in honour of some deity in which the people met to pay religious worship to the same. The ancient Romans gave the name *templum* to that part of the heavens which was marked out for the observation of the flight of birds, and afterwards to a place set apart for and consecrated by the augurs. The Romans had several kinds of *temples*; and those in which the exercise of religion was regularly performed were called, by way of eminence, *templa*, (*temples*.) Those which were not consecrated were called *ædes*, whence is formed our word *edifice*. Some other edifices, consecrated to particular mysteries of religion, they called *fana*; hence the English words *fanatic* and *profane*.

**Tense**. The affirmations made by verbs are different as to point of time, since we may affirm a thing *is*, or *was*, or *will be*: hence the necessity of a set of inflections, to denote those several times, which inflections are termed *tenses*. "The word *tense* shows that our chief grammarians, in the early period of grammatical study in England, were Frenchmen, for it comes from the Latin word *tempus*, time, through the French; thus, *temps*, *tems*, *tense*."

"Some consider *times* and *tenses*, as in origin and acceptation, synonymous terms: others derive the latter from the Latin *tensus*, applying it to that *extension* or inflexion of the word, by which difference in time is implied, or difference in action denoted; in the same way as *case* is applied to that variation of a noun or pronoun, by which a change in relation is denoted. As *case* is applied to the nominative in which there is neither *fall* nor *obliquity*, so is *tense* applied to the present, in which there is no terminational *extension*." *Grant's Grammar*.

**Tergi-versation**, from *tergiversor*, (compounded of *tergum*, the back, and *verto*, I turn,) I use evasive answers.

“ Writing is to be preferred before verbal conferences, as being freer from passions and *tergiversations*.”

*Term*, from *terminus*, the extreme of a thing. *Term*, in law, signifies a boundary or limitation of time, or estate. In this sense we say, a lease for a “ *term* of life,” for a “ *term* of years.” *Terms* are also used for the several times or seasons of the year, in which the courts of judicature are open to all who think fit to complain of wrong, or seek their rights by a due course of law. *Term*, in Grammar, denotes some word or expression in language. The word is borrowed, metaphorically, by the grammarians, from the measures of land ; as a field is defined and distinguished by its *termini*, or limits, so is a thing or matter spoken of by a word or term by which it is denoted.

*Term* is a word which, besides the literal and popular meaning which it has, or may have, in common language, bears a farther and peculiar meaning in some art or science. *Terms* of art are what we otherwise call technical words. “ In painting, the greatest beauties cannot always be expressed for want of *terms*.” *Dryden*.

*Ternary*, from *ternarius*, belonging to the number three.

*Ternary* number, in antiquity, was esteemed a symbol of perfection, and held in great estimation among the ancient mythologists. Whence Virgil, (*Eclogue*, viii. 75.)\*

---

“ For *three*  
“ Is a dear number to dread Hecate.”

*Warton's Translation.*

The Pythagoreans ascribed “ the *ternary* number ”

---

\* “ King James the First was a great believer of the power of magic, and wrote a book on the subject, entitled ‘ *Dæmonologia*.’ Shakspeare seems to have chosen the subject of his *Macbeth* to please the taste of that prince.” *Warton*.

to the Supreme God, as being the beginning, middle, and end of all things. All the heathen gods had a *three-fold* power attributed to them; as the *three-forked* thunderbolt of Jupiter, the *trident* (or *three-toothed* spear) of Neptune, the *three-headed* dog of Pluto. Again, the *Parcæ* (or Destinies) were three; the Furies three; the Muses were anciently three, and afterwards three times three; the Graces were three, &c. This number was likewise used in most religious ceremonies. Whence Virgil, (*Æneid* xi. 188.)

“ The foot *thrice* compass the high-blazing pyres;

“ *Thrice* move the horse, in circles, round the fires.”

*Pitt's Translation.*

**Terraqueous**, from *terra*, the earth, and *aqua*, water.

An epithet given to our globe or earth, considered as consisting of land and water, which together constitute one mass.

**Terrier**, from *terra*, the earth. A book or register in which the lands, either of a private person or of a town, college, church, &c. are described. *Terrier* is also the name given to a dog that follows its game under ground.

**Terrestrial**, relating to the earth: thus we say “ the *terrestrial* globe.” — *Territory*, the extent or compass of land within the bounds, or belonging to the jurisdiction, of any state, city, or other division.

**Terror**, from *terreo*, I produce fear.

**Terse**, from *tersus*, clean; figuratively, elegance without pompousness, thus, “ his style or manner of writing is *terse*.”

**Tesselated pavement**, a rich pavement of mosaic \* work,

---

\* Mosaic or musaic work, (from the Latin word *museum*,) an assemblage of small pieces of glass, marble, shells, precious stones, or woods of various colours, cut square and cemented on a ground of *stucco*, imitating the colours of painting. [*Stucco* is an Italian word, and signifies a kind of plaster for walls.]

made of curious small square pieces of marble, bricks, or tiles, called *tesselæ*. *Tesselated* pavements were much in use formerly, particularly in the tents of the Roman generals.

Testimony. See *TESTES*, p. 39.

Text, from *textus*, (*texo*, I weave,) literally, that to which something is to be woven; figuratively, that on which a comment is to be written. *Text* is particularly used for a certain passage of scripture, chosen by a preacher to be the subject of his sermon. It is said that, anciently, the lawyers began all their pleadings with like *texts* of scripture.

*Texture* properly denotes the arrangement and cohesion of several slender bodies or threads interwoven or entangled among each other: as the webs of spiders, or in cloths, stuffs. It is also used in speaking of any union or cohesion of the constituent particles of a concrete body; in this sense we say, "a close *texture*," "a lax *texture*," "a porous *texture*."

Torment, *tormentum*, and torture, *tortura*, are from *torqueo*, I twist; and express the agony which arises from a violent twisting of any part; but the latter expresses much greater violence and consequent pain than the former. *Torture* is the excess of *torment*.

Torrent and torrid, are derived from *torreo*, which is translated by Ainsworth—1. to toast, roast, broil, or bake; 2. to parch or scorch; 3. to boil; 4. to dry; 5. to pinch or nip with cold. May we not suppose from this that *torreo* meant to do something completely or hastily? Thus, "to eat hastily, or to cool hastily or exceedingly; to dry suddenly, or to moisten suddenly;" for *torrent* means a violent and rapid stream, and the adjective, *torrid*, is applied to "that which is exceedingly hot;" hence we say, "the *torrid* zone." [The ancients imagined the torrid zone was uninhabitable on account of the excessive heat.]

Tract. (See *TRAHO*, p. 40.) Any kind of extended surface; hence it denotes an extent of ground, and a

written discourse upon any subject. In this last sense *tractate* is used instead of *tract*. Milton entitled some remarks on education "a *Tractate* on Education."

---

**TRANS.** "In the preposition **TRANS**, the Latins attended only to the circumstance of passing *away* from one place or state to another. Though this passage might have been *across* a river, or *over* a mountain, yet there was no necessary allusion to the medium through which it was directed, as is included in the word *per*. It is therefore Englished by *over*, *beyond*, *on the other side*, &c. *Transmarine*, is over the sea; to *transplant*, is to move a plant from one place to another; and to *transpose*, to put away to another or opposite place.

"In many compounds *trans* is equivalent to *per*, through, because the body through which the other moves is brought into view. *Translucent* and *transparent* are the *qualities* of allowing the *light* to pass through. In composition, before some consonants, it is contracted into *tra*, as *tradition*. When *trans* is applied to words where removal refers to appearance, and not to distance, it induces the idea of change. Thus to *transform* is to change the form, and *trans-figuration* is the change of figure." *Booth*.



**Tra-d-ition**, *tra*, for *trans*, and *itio*, (see *Eo*, p. 11,) a moving. [The letter *d* is inserted merely for euphony.] The act or practice of delivering accounts from mouth to mouth, without written memorials; or communications transmitted from the foregoing to the succeeding age.

**Tra-duce**, from *traduco*, (see *Duco*, p. 10,) I lead from one place to another; is used in a moral sense, to represent as blameable: we speak of *traducing* a man's character.

**Traitor**, a contraction of *traditor*, (from *trado*, I deliver, I betray,) a name given in the first ages of the church to such Christians as in times of persecutions, to avoid death and martyrdom, delivered up the sacred writings to their persecutors. The church detesting such conduct made very severe laws against such persons. We now apply the term to one who betrays his king and country.

**Trans-act**, *transago*, (see *Ago*, p. 2,) I lead or carry forward, I bring to an end.

*Negotiation* expresses rather the act of deliberating than the thing deliberated; *treaty* includes the ideas of the terms proposed, and the arrangement of these terms; *transaction* expresses the idea of something done.

To *treat*, as well as *transact*, is said of domestic and private concerns: we *treat* with a person about the purchase of a house, and *transact* our business with him by making good the purchase, and paying down the money.

*Proceeding* is said of every event which *goes forward* through the agency of men; *transaction* only comprehends those matters which have been deliberately brought to a conclusion.

**Trance**, or **Transe**, from *transitus*, a passing over from one place to another. *Trance* is defined by Johnson "a state in which the soul is rapt into visions of future or distant things; a temporary absence of the soul from the body." See *Paradise Lost*, *Book viii*.

**line 462.** See also *Genesis* xi. 21. "The word that we translate a *deep sleep*, the Greek interpreters render by *ecstasy* or *trance*, in which the person is withdrawn, as it were, from himself, and still sees things, though his senses are all locked up." See *Todd's Edition of Milton's Works*.

**Trans-scend**, from *transcendo*, (see *SCANDO*, p. 33,) I climb beyond others; is only used figuratively, "the genius of Homer *transcends* that of almost every other poet." — *Transcendant* signifies supremely *excellent*. See *Paradise Lost*, Book i. line 86.

**Trans-scribe**, *transcribo*, (see *SCRIBO*, p. 33,) I write over from something else. To *copy* respects matter, to *transcribe* respects simply the act of writing: what is *copied* must be taken immediately from the original, what is *transcribed* may be taken from the copy: things are *copied* for the sake of obtaining the contents; they are often *transcribed* for the sake of clearness and fair writing.

**Trans-fer**, *transfero*, (see *FERO*, p. 13,) I carry or bring from one to another.

**Trans-figure**, from *transfiguro*, I change from one figure to another; is used particularly in reference to our Saviour's transfiguration.

*Transform* and *metamorphose* signify to put into another form, and are applied only to that which has a corporeal form. — *Transfiguration*, among divines, that miraculous change wrought by Jesus Christ, in the presence of St. Peter, St. James, and St. John, when he appeared in his glory. See *Matt.* xviii.

**Trans-fuse**, from *transfundo*, (see *FUNDO*, p. 15,) I pour from one vessel into another; is only used figuratively: we speak of the beauties of an author being *transfused* from one language into another.

**Trans-gress**, from *transgredior*, (see *GRADUS*, p. 16,) I pass over; is only used in a moral sense, to signify the act of going farther than we ought. When the passions are not kept under controul they cause men to commit various *transgressions*.

*Trespass*, which signifies a passing beyond, being a change of *trans* and *pass*, is a species of offence which peculiarly applies to the lands of individuals.

*Trans-lucid*, (*lucidus*, bright,) giving a passage to the light.

*Trans-marine*, (*mare*, the sea,) lying on the other side of the sea. We speak of *transmarine* voyages, *transmarine* plants.

*Trans-ient*, transitory, *transeo*, (see *Eo*, p. 11,) I go over or beyond. *Temporary* characterizes that which is intended to last only for a time; *transient* characterizes what in its nature exists only for the moment, a glance is *transient*; *transitory* characterizes every thing in the world which is formed to exist for a time and then to pass away, thus our pleasures and our pains, and our very being, are denominated *transitory*.

*Transit*, in astronomy, signifies the passage of any heavenly body over the meridian, or over another: when the smaller body is behind the larger, it is said to suffer an *occultation*, (*occulto*, I hide,) but when it passes before, it is said to *transit* the other. Thus a star behind the moon suffers an *occultation*, but a planet passing over the sun's disc is said to *transit* him. Mercury and Venus, in their *transits* over the sun, appear like dark specks.

*Transitive*, in grammar, an epithet given to such verbs as signify an action which passes from the agent that does it, to or upon an object that receives it, as William *strikes* John. Under the head of verbs *transitive* are included what we usually call verbs active and passive: other verbs whose actions do not pass out of themselves are called neuters, and by some grammarians *intransitive*. The Latin word *esse*, the French *être*, and the English *to be*, are verbs purely neuter, or, *intransitive*; or, as some grammarians call them, *verbs substantive*, since they signify the mere existence of the thing.

**Trans-late**, from the same origin as **TRANSFER** ; is used to denote the removal of a bishop from one see to another ; and the act of turning what is written in one language into another.

**Trans-migration**, *transmigro*, I wander from one place to another. — *Transmigration* is particularly used for the passage of the soul out of one body into another ; the same with what we otherwise call metempsychosis. It is said that the Siamese, from a belief of the *transmigration* of souls into other bodies, forbear killing any beasts ; lest, by that means, they should dispossess the souls of their deceased relations.

**Trans-mission**, transmit, *transmitto*, (see **MITTO**, p. 23,) I send over.

**Trans-mutation**, *transmuto*, (see **MUTO**, p. 25,) I change into another substance. — *Transmutation*, in alchymy, denotes the act of changing imperfect metals into gold or silver. This is called the “ grand operation.” The word **ALCHYMY** is explained in “ *The Student’s Manual*,” see the advertisements at the beginning.

**Trans-parent**, *transpareo*, (*pareo*, I appear,) I appear through.

**Tran-spire**, from *transpiro*, (see **SPIRO**, p. 38,) I breathe through ; is used like *perspire*, to denote the action of emitting by insensible vapour. *Transpire* also signifies to escape from secrecy to notice, thus we speak of circumstances having *transpired*.

**Trans-port**, *transporto*, (see **PORTO**, p. 30,) I carry from one place to another. — *Transportation*, in law, the banishing or sending away a criminal into another country. It is said that exile was first introduced as a punishment in the 39th year of Queen Elizabeth. — *Convey* expresses simply the mode of removing ; *transport* annexes to this the idea of the place and the distance : merchants get the goods *conveyed* into their warehouses which they have had *transported* from distant countries. *Transport* is also used in reference to the feelings : we speak of *transports* of joy, and *transports* of rage.

“ When all thy mercies, O my God !  
 My rising soul surveys ;  
*Transported* with the view, I'm lost  
 In wonder, love, and praise.”

*Addison.*

**Trans-*pose*, *transpono*,** (see **PONO**, p. 29.) I put one thing in the place of another. — *Transposition*, in grammar, consists in displacing the words of a discourse, or changing their natural order of construction to please the ear, by rendering the contexture more easy, smooth, and harmonious. The construction of the ancient languages, being much more artificial than that of the modern ones, allowed of much greater and more frequent *transpositions*. The English, French, &c. scarcely ever allow of them but in oratory and poetry, in which cases they serve to give force and energy to the discourse. See the commencement of *Milton's Paradise Lost*.

**Tribe**, from *tribus*, a distinct body of people, as divided by family or fortune, or any other characteristic. The Roman people were at first only divided into three tribes; and from the number three, *tres*, the word *tribus* took its rise. This division was accommodated by Romulus to the several nations he had united; the first consisted of the Albans, the second of the Sabines, and the third of a mixture of fugitives who came to seek an asylum at Rome.

**Tribunal**, the seat of a judge. The word takes its origin from a seat raised from the ground, on which the *tribune* of the Roman people was placed to administer justice. [The appellation, *tribune*, was given to certain magistrates who were at first chosen out of the *tribunes of the army*. The *tribunes* of the soldiers were officers who commanded a division of a legion: they were so called, because, at first, they were only three in number in each legion, when the legion consisted of three thousand men. In proportion as the legion was increased, the number of *tribunes* was

likewise increased. Thus they retained the name, though the reason why it was given no longer existed.]

*Tribute* originally meant the money paid by each *tribe* to defray the public expenses, and afterwards extended to signify a sum of money which one prince or state was obliged to pay to another, as a token of dependence, or in virtue of a treaty, and as a purchase of peace. The Romans made all nations they subdued pay them *tribute*. Mahomet laid it down as a fundamental article of his law, that all the world should pay him *tribute*.

*Trivial*, from *trivium*, (*tres*, three, *via*, road,) a place where three roads meet; hence *trivialis* was applied to that which was common, worthless, such as might be picked up in the high-way.

*Tuition*, from *tuitio*, (*tueor*, I defend,) the care of a guardian or tutor. — *Tutelary* (*tutclaris*,) belonging to guardianship. It is an ancient opinion, that there are *tutelary* angels of kingdoms and cities, and even of particular persons, called guardian angels. Hence we say, St. George is the *tutelary* Saint of England, St. Andrew of Scotland, St. Patrick of Ireland, St. David of Wales, St. Denis of France, St. James of Spain, &c. &c.

*Tutor*, in the civil law, is one chosen to look to the person and estate of children left by their fathers and mothers in their minority. *Tutor* is also applied to one who has the care of another's learning and morals.

## V.

*Vacuity*, state of emptiness, from *vacuum*, a space devoid of all matter. Whether there be such a thing as an absolute *vacuum*, or whether the universe be completely full, is a question that has been controverted by philosophers of all ages. *Vacuum* is used to express that approach to a real *vacuum*, which we

- arrive at by means of an air-pump. Thus, any thing put into a receiver so exhausted, is said to be in *vacuo*.
- Vade-mecum, from *vade*, go, and *mecum*, with me; a term given to a book intended to be in constant use.
- Valve, from *valvæ*, folding doors, is a kind of lid, or cover, of a tube or vessel, so contrived as to open one way; but which, the more forcibly it is pressed the other way, the closer it shuts the aperture; so that it either admits the entrance of a fluid into a tube or vessel, and prevents its return, or it admits it to escape, and prevents its re-entrance.
- Ubiquity, from *ubique*, every where, an attribute of the Godhead whereby he is always present to all things.
- Vehicle, from *vehiculum*, (*veho*, I carry,) that in which any thing is carried. The word is used both in a literal sense; thus a gig is a light *vehicle* with two wheels, drawn by one horse:—and in a figurative sense; the Author of this little book earnestly hopes it will prove the *vehicle* of useful and agreeable information to many young minds.
- Venal, or venous, from *vena*, a vein. Something that bears relation to a vein, as “venous blood.”
- Venal*, formed from *venalis*, “saleable,” is also used for something bought with money, or procured by a bribe. Thus we say “a *venal* bard,” “a *venal* writer.” In Turkey, even justice is *venal*, and must be bought of the bashaws.
- Veneration, from *venia*, pardon, leave or license, favor, and *oro*, (see p. 26.) To venerate is to hold in very high esteem for superior qualities. “It seems to me remarkable, that death increases our *veneration* for the good, and extenuates our hatred of the bad.”—*Johnson*.
- Venial, from *venialis*, pardonable. *Venial*, a term applied to a slight fault, and such as easily obtains pardon.
- Venom, from *venenum*, through the Fr. *venin*, poison.
- Vent, from *ventus*, the wind. *Vent* originally meant an aperture made in anything to facilitate the passage of air, and was afterwards applied to designate any passage. “Without the *vent* of words.” See *Parad.*

*Lost*, xii. 374. "To *vent* more lies." *Parad. Reg.* i. 433, also *Book* iv. 445. — *Ventilator*, an instrument contrived to supply close places with fresh air.

**Ventri-loquist**, compounded of *venter*, stomach, and *loquor*, I speak. A term applied to persons who possess the power of speaking in such a manner as that the sound seems to issue from the stomach. Some faint traces of this art or faculty of *ventriloquism* are to be found in the writings of the ancients; and it is supposed by some writers that the responses of many of the ancient oracles were actually delivered by persons possessing this faculty, so very capable of being applied to the purposes of priestcraft and delusion. The voice produced by a *ventriloquist* does not (as the etymology of the word imports) proceed from the stomach, but is formed in the upper part of the mouth and throat.

**Verb**, is a word which distinctly marks the connection which we wish to give to our ideas, or what we mean to *say* of any thing: hence it was, by way of eminence, termed by the Latins, *verbum*, that is, the *word*: and, under some one or other of its forms, it is necessary for the developement of the different purposes of speech; without it, either expressed or understood, we can neither affirm nor deny; we can neither ask for information, nor communicate our desires. — *Verbal*, something relating to *verbs* or to words spoken. A *verbal* contract, is that made merely by word of mouth, in opposition to that made in writing. *Verbal* nouns are those formed from *verbs*.

**Ver-dict**, from *vere dictum*, to speak that which is true, or *veritatis dictum*, the dictate of truth; is the answer of the jury given to the court concerning the matter of fact, in any cause committed by the court to their trial and examinations.

**Veiger**, from *virga*, a wand; an ecclesiastical officer, who carries a mace, or wand, before his superior.

**Vernacular**, from *vernaculus*, that belongeth to the



country where one liveth: thus we say, “*vernacular language*.”

**V**erse, from *versus*, a line or part of a discourse, consisting of a certain number of long and short syllables, which run with an agreeable cadence; the like being also reiterated in the course of the piece. This repetition is necessary to distinguish the notion of *verse*, from that of *prose*; for in *prose*, as well as *verse*, each period and member are parts of discourse, consisting of a certain number of long and short syllables; only *prose* is continually diversifying its measures and cadences, and *verse* regularly repeats them. This repetition of the poets appears even in the manner of writing; for one *verse* being finished. they return to the beginning of another line to write the *verse* following: and it is to this return that *verse* owes its name; *versus* coming from *vertere*, to turn or return. Accordingly we find the same word used to signify any thing that is placed in a certain regular order. Cicero uses *versus* for a line in *prose*; Virgil for a row of trees, and even of oars in a galley. But as the regularity of *verse* carries with it more charms, and requires a greater degree of exactness, the word has, in time, become appropriated to poetry.

*Verse* is also used for a part of a chapter, section, or paragraph. — *Versification*, (see FACIO, p. 11,) is the art or manner of making *verse*. *Versification* is applied to what the poet does more by labour, art, and rule, than by invention and genius.

**V**ersion, from *versio*, the act of turning. A translation of some book or writing out of one language into another.

**V**estige, from *vestigium*, a footstep. The term is frequently used to signify the traces or footsteps any thing has left behind it. The word is particularly applied to the marks remaining of something antique that is gone to ruin by time.

**V**estment, from *vestimentum*, a part of dress. — *Vestry*, a room adjoining the church, where the priest's *vestments*

and the sacred utensils are kept, and parochial assemblies are held. Hence the term *vestry* is applied to the parochial assembly itself.

**Veteran**, from *veteranus*, (*vetus*, old,) one that hath served long in a place. The term is more particularly applied to soldiers who have served a long time.

**Vicar**, from *vicarius*, one who is appointed as a deputy to another to perform his functions in his absence, and under his authority.

**Vice**, a corruption of *vitium*, a fault. *Vice* is generally used to denote an habitual fault, not a single enormity.

“ *Vice* is a monster of so frightful mien,  
 “ As, to be hated, needs but to be seen ,  
 “ Yet seen too oft, familiar with her face,  
 “ We first endure, then pity, then embrace.”

*Pope.*

*Vice*, from *vice*, “in the place,” is used in the composition of several words to denote the relation of something that comes instead, or in the place, of another, as *Vice-Admiral*, *Vice-Chancellor*, &c. — *Vice versâ*, a Latin phrase meaning, literally, “the place being changed;” is frequently used in English, in such phrases as “Parents should love their children, and *vice versâ*,” (that is, children should love their parents).

**Victim**, **victor**, **victory**, from *vinco*, I conquer. — *Victim*, from *victima*, a beast killed in sacrifice on account of *victory*. — *Victor*, the one who conquers.

**Videlicet**, a Latin word used to express, “namely,” or “that is to say.” It is usually written, *viz.* The letter *z* is substituted for a character formerly employed by printers to mark the contraction of a word.

**Villain**, from *villa*, a farm-house; formerly meant a farmer who had a house and lands for which he was

bound to serve his lord. It is now used only in a bad sense.

**Vir-ago**, from *vir*, a man, and *ago*, I act; is a woman who *acts* the part of a man, usually applied to one who acts violently.

**Virtue**, from *virtus*, a term used in various significations. In the first place it signifies goodness, whether of body or mind; but most properly and usually valour, for *valour* was reckoned among the ancients as the greatest virtue: hence it came to signify *power*; thus we say, "the *virtues* of plants." These *virtues* are understood to be certain qualities appropriated and inherent in their constitution, by which they are rendered effectual in the cure of disease; "and Jesus immediately knew that *virtue* had gone out of him." See *Mark* v. 30. See also *Luke* vi. 19. and viii. 46. [The word *virtue*, in the Greek translation of the above passages, is rendered by *δυναμις*, (*dunamis*), which signifies power.]

From this sense of the term *virtue*, have arisen the adjective *virtual*, and adverb *virtually*. — *Virtual*, says Johnson, means "having the *efficacy* without the sensible or material part." Thus we may say, brandy or pepper are *virtually* or potentially hot, not that they are *actually* hot as boiling water, but they produce the sensation of heat. *Virtue* in its more restrained sense is used to signify a habit or principle of doing well.

"If there's a power above us,  
 "And that there is, all nature cries aloud  
 "Through all her works; he must delight in *virtue*."  
*Addison.*

Moralists usually distinguish four principal, or, as they are commonly called, *cardinal virtues*, namely, Prudence, Justice, Fortitude, and Temperance. **Visible**, vision, from *video*, I see. *Vision*, among *divines*, is used for an appearance which God occasionally

sent to his prophets and saints. Such were the *visions* of Ezekiel, Amos, &c. the *vision* of St. Paul, &c. — *Visionary* is applied to one whose imagination is disturbed.

Vital, from *vita*, life. Something that ministers principally to the maintaining of life. Thus the heart, lungs, and brain are called *vital parts*.

Vocabulary, from *vocabulum*, a word ; denotes the collection of the words of a language, with their significations.

Vocal, from *vocis*, the genitive case of *vox*, the voice ; relates to the voice or speech. Thus, *vocal prayer* is that which is spoken out or delivered in words, in contradistinction to mental prayer. — *Vocal music*, is music set to words, in contradistinction to *instrumental music* composed only for instruments.

Vocation, from *vocatus*, the participial of *voco*, I use the voice, that is, I call. *Vocation*, among divines, signifies the grace or favour which God does any one in *calling* him out of the way of death, and putting him into the way of salvation. In this sense we say, “the *vocation* of the Jews,” “the *vocation* of the Gentiles.” *Vocation* is also used for a destination to any state or profession. — *Vocative*, in grammar, is used to denote that case of nouns employed in calling or speaking to.

Volatile, from *volo*, I fly. *Volatile* is used to denote bodies, the elements or component parts of which are easily separated from each other and dispersed into air. Those bodies which by heat suffer no diminution of their weight, are said to be *fixed* ; whilst those which do lose a portion of their weight, are said to be *volatile*. The term is also applied to mutability of mind and liveliness of disposition. “Active spirits, who are ever skimming over the surface of things with a *volatile* temper, will fix nothing in their mind.” *Watts*.

Volition, from *volo*, I am willing. The act of willing, the power of choice exerted. — *Voluntary* is applied

to an act done according to the dictates of one's own will. It is also applied to a piece of music played, at will, without any settled rule.

**Volubility**, from *volubilitas*, (*volvo*, I turn or roll,) the act of turning. "*Volubility*, or aptness to roll, is the property of a bowl, and is derived from its roundness." *Watts*. — The term is applied to activity of tongue, and fluency of speech. "He expressed himself with great *volubility* of words." *Clarendon*. — "He possesses great *volubility* of tongue." *Addison*.

*Voluble* is applied to that which is formed so as to roll easily, or so as to be easily put into motion. *Addison*, with that humour which is indefinable, and which is peculiarly characteristic of his own writings, says, "a friend promised to dissect a tongue and examine whether there may not be in it certain juices which render it so wonderfully *voluble* and flippant." \*

**Volume**, from *volumen*, something rolled upon itself. The term is variously applied ; to the folds of a snake,

"So glides some trodden serpent on the grass,  
"And long behind his wounded *volume* trails ;"  
*Dryden*.

to a wave of water,

—————"Thames's fruitful tides,  
"Slow through the vale in silver *volumes* play."  
*Fenton*.

"Within the *volume* of which time." *Shakspeare*. —  
"Volumes of air." *Cheyne*. — "Volumes of smoke."  
—"Volume of voice." — *Volume*, in matters of lite-

\* "*Flippant*, nimble, moveable, pert, petulant. It is a word of no great authority, probably derived from *flip flap*. It is used only in the act of speech." *Johnson*.

ature, signifies a book or writing of a fit size to be bound by itself. The word has its rise from the ancient manner of making up books, which consisted in pasting several sheets together, end to end, and *rolling* them upon a staff.

Vortex, or vertex, from *verto*, I turn. A whirlwind, or a rapid movement of the air in circles. It is also used for a whirlpool, or body of water which runs rapidly round, forming a sort of cavity in the middle.

Urbanity, from *urbanitas*, (*urbs*, a city,) politeness of manners.

Usufruct, from *ususfructus*, (*usus*, use, and *fructus*, participle of *fruor*, I enjoy, or I take the profit of,) the use or profit of that which belongs to another person. "The parsons of parishes are not in law accounted proprietors; but only *usufructuaries*." *Ayliffe*.

Usury, from *usura*, money given for the *use* of money lent. *Usurer* is commonly used for one that takes very great interest for the money he lends. "If thou lend money to any that is poor, thou shalt not be to him as an *usurer*." *Exodus* xxii. 25.

Usurpation, an injurious using of that which belongs to another.—*Usurper*, one who seizes that to which he has no right. It is generally used of one who excludes the right heir from the throne. "*Usurpare*," says Dr. Crombie, "which has been transferred into our language to denote, 'to claim,' or, 'to use unlawfully,' signified among the Romans, simply 'to use or exercise,' either by word or deed. Sometimes we find it used in the same sense with the English verb 'to *usurp*.' [Here the Doctor cites a phrase from Suetonius.] In this sense, however, we recollect no example of it, either in Cicero, Livy, Sallust, or Cæsar. When the Roman language began to decline, this usage gradually obtained; and in later ages was very generally adopted."

Vulgar, from *vulgaris*, belonging to the common people.  
—*Vulgate*, a term applied to a very ancient Latin

332 ENGLISH WORDS DERIVED FROM THE LATIN.

translation of the Bible. It was the common, or *vulgar* version before St. Jerome made a new one from the Hebrew original.

Vulnerable, from *vulnerabilis*, (*vulnus*, a wound,) liable to be wounded.

LONDON: PRINTED BY  
STOTTISWOODE AND CO., NEW-STREET SQUARE  
AND PARLIAMENT STREET







